October, 1933 Vol. X. No. 4

THE CROZER QUARTERLY

CONTENTS

PAGE

THE NEW REVIVAL. R. E. E. Harkness 385

CHRIST'S CHALLENGE TO SACRIFICE. John MacNeill 410

THE RELIGIOUS VALUES OF THE VIRGIN BIRTH. Arthur C. Baldwin 419

THE BAPTIST RESPONSE TO THE REBIRTH OF NATIONALISM. Roy H. Johnson 429

THE MINISTER'S GREATEST NEED. Charles S. Dayton 443

CONCERNING DEFINITION. William H. Bernhardt 458

EDITORIAL NOTES 480

BOOK REVIEWS 483

BOOK NOTICES 504

BOOKS RECEIVED 505

INDEX 507

THE CROZER QUARTERLY

THE CROZER QUARTERLY is published by the Faculty of Crozer Theological Seminary, with the aid of funds provided by the Trustees. THE QUARTERLY aims to be a journal for the expression of theological opinion, embracing all the interests of students of religion, whether ministers, teachers, or laymen. It does not accept responsibility for the views expressed, publication indicating that the editors regard the articles as voicing opinions important enough to command attention.

A. STEWART WOODBURNE, Editor.
RITTENHOUSE NEISSER, Business Manager.

Remittances and business communications should be addressed to

THE BUSINESS MANAGER, THE CROZER QUARTERLY
Crozer Theological Seminary, Chester, Pa.

Editorial communications, contributions and books for review should be sent to

THE EDITOR, THE CROZER QUARTERLY
Crozer Theological Seminary, Chester, Pa.

Subscription, $1.50 the year; single numbers, 40 cents

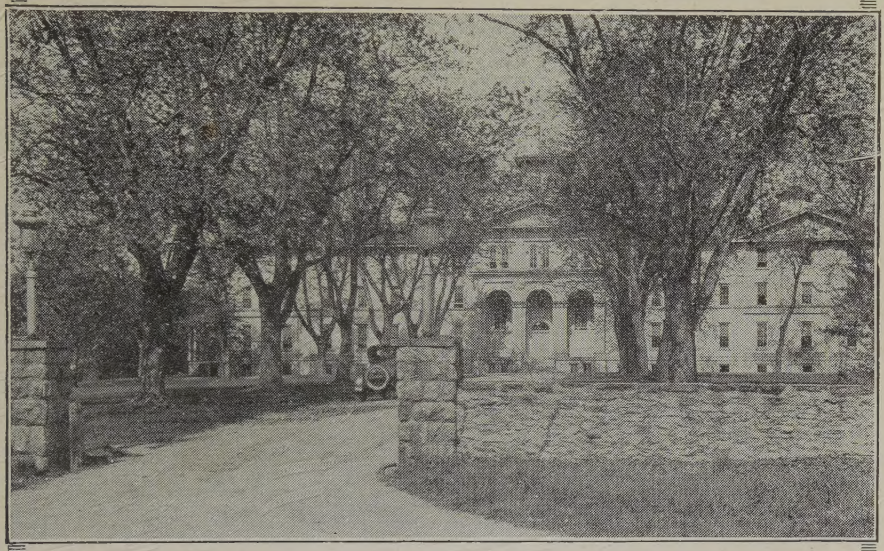
Printed for the Crozer Theological Seminary by
THE JUDSON PRESS
Philadelphia, Pa.

Entered as second-class matter, December 21, 1923, at the post-office at Chester, Pa., under Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 21, 1923.

Copyright, October, 1933, by Crozer Theological Seminary.

Crozer Theological Seminary



To make possible a few masterful leaders, opportunity must be given all to become masterful. Accordingly, Crozer by its conditions of matriculation and requirements for graduation, opens the doors to all qualified aspirants for Christian leadership.

By its connection with the University of Pennsylvania, it provides for technical scholarship, for educational administration, and for special preparation of missionaries in medicine, social service, and linguistics.

Curriculum provides for following courses:

I. Courses for preachers and pastors leading to Diploma or degree of B. D.

II. Courses for equipment for Social Service and for Religious Education leading to degree of B. D. from the Seminary, or degree of A. M. from the University of Pennsylvania.

III. Courses for technical training in any theological discipline leading to degree of Th. M. from the Seminary, or Ph. D. from the University.

IV. Courses in specialized work for any selected field of service, specially for missionary preparation, leading to any degree granted by the Seminary or University.

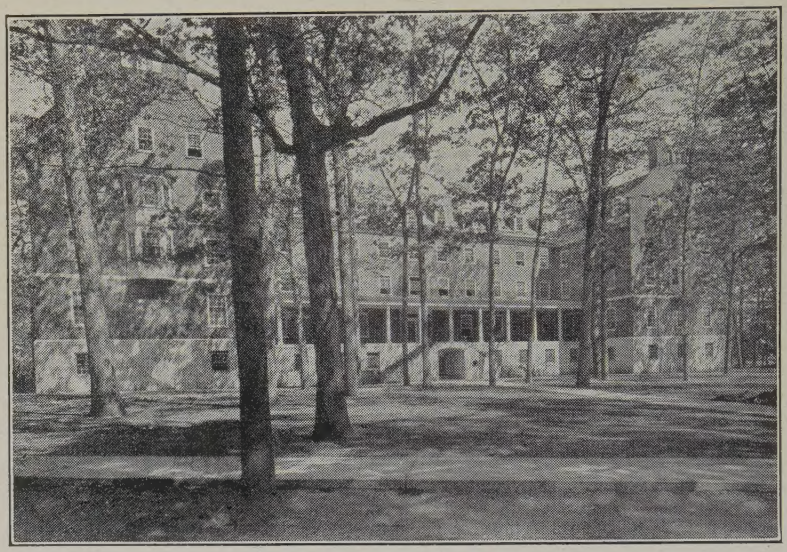
In order to meet the needs of those ordained ministers who have not been privileged to take theological work in residence, and of those who wish to continue study under direction, the Correspondence Department carries the lecture-room work of all departments of the Seminary into the homes of religious teachers.

For Catalog, address

President MILTON G. EVANS
Chester, Pa.

For information concerning Extension Department, address
RITTENHOUSE NEISSER

Bucknell University



Christian education should ensure that it is **Education**, and education should be so conducted as to ensure that it is and will remain **Christian.** These are the purposes of Bucknell University.

Those who wish detailed information are invited to correspond with

President HOMER P. RAINEY, Ph. D.,
or Registrar H. W. HOLTER,
at Lewisburg, Pennsylvania

Keystone Academy

LA PLUME, PENNSYLVANIA

Founded 1868

A SCHOOL HOME FOR YOUNG MEN

LOCATION. Fifteen miles north of Scranton. Accessible by Train, Bus, and Automobile. Entrance to Campus only a few yards from the Lackawanna Trail.

CAMPUS AND SURROUNDINGS. Twenty acres of unsurpassed natural beauty with surroundings which invite all forms of out-of-door sports.

EQUIPMENT. Rooms—Large, well furnished, lighted and heated.
Wholesome Food—Excellently prepared and served.
Laboratories and Class Rooms fully equipped.
Gymnasium—With complete apparatus for indoor sports and gymnasium classes.
Athletic Field—Tennis Courts; Golf, and Riding available.

COURSES. Outlined to meet the requirements of the College Entrance Examination Board, guaranteeing thorough preparation for college. Small classes permit a personal interest in each student.

FACULTY. Men of character, college training, and teaching experience.

ATHLETICS. Squads are under the direction of Coaches who, in developing winning teams, also develop gentlemanly sportsmanship.

CARE OF SICK. Trained Nurse and fully equipped infirmary.

THE ACADEMY has a **JUNIOR SCHOOL** also, offering Sixth, Seventh, and Eighth Grade work.

WHOLESOME TRADITIONS AND HIGH MORAL TONE

For catalog and other information, address

EARLE RUSSELL CLOSSON, M. A., Head Master

The Baptist Institute for Christian Workers

A Center for

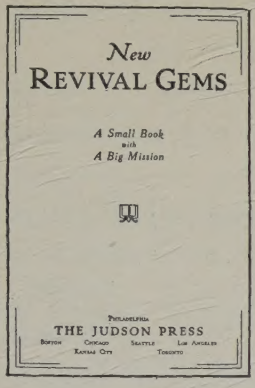
Practical Education—True Americanism
Sane Evangelism — Ideal Home-making

Our Aim	To make the World safe through Christ.
Our Equipment	A Faculty of scholarship and culture. Buildings valued at over $350,000.00. New fourth floor has been completed. Comfortable Faculty House and new Chapel. Christian Center rooms where students have valuable practical experience. Located in Philadelphia, the greatest center for Baptists and for Church School work in the world.
Our Responsibility	To train the young women of our churches for leadership in Christian service at home and abroad.
Our Alumnæ	In service as City, Home and Foreign Missionaries, Teachers, Pastors' Assistants, Sunday-school Experts, Settlement Workers, Y. W. C. A. and Mission Secretaries, Orphanage Supervisors, Juvenile Court Workers, Probation Officers, Social Service Workers and Directors of Religious Work.
Our Field	The only Baptist school of its kind in the East.
Our Present Capacity	Seventy students.
Our Friends	Those who recognize our place in the work of the Kingdom of God and who by prayers and gifts make our usefulness possible and our work efficient.
Our Endorsement	God's blessing which has followed the school. The Board of Education of the Northern Baptist Convention.

For Catalogue or other Information, address

President J. MILNOR WILBUR, D. D.

1421-29 Snyder Avenue ∴ ∴ ∴ Philadelphia



A NEW SONG-BOOK

New Revival Gems

An entirely new collection of seventy-five hymns, gospel songs, and short choruses for use wherever a small song-book is needed. This book is a successor to *Revival Gems*. It is designed for revival meetings, Sunday schools, prayer-meetings, young people's meetings, and Sunday night services. Every church or Sunday school which successfully used *Revival Gems* will be more than pleased with **New Revival Gems.** The convenient size, 5⅜ x 7¾ inches. 64 pages. Round or shaped notes.

15 cents a copy, postpaid
$10.00 a hundred, delivery extra

The City Redeemed

By E. Herbert Dutton

The city today is in turmoil, yet it may become "The City Redeemed." Such is the title of this book of 48 pages, intended to present in popular style, with charts and illustrations, the three most powerful forces striving for supremacy in municipal modern life: commerce, politics, and religion. A way to triumph for the forces of religion is pointed out by the author. An excellent book for classes of young people and others who are looking for an introduction to the study of the city of today and tomorrow.

25 cents

Young Adults in Christian Fellowship

By Mary M. Chalmers

Are you over 24, but not over 40? Are you a pastor, superintendent, or adult leader concerned for the young business and professional men and women, the young married people and young parents of your church and community? This manual has been prepared with the help of pastors and older young people to offer definite suggestions to young adults and their leaders in building a program that will give them opportunity for initiation and self-direction as vital parts of the total program of the local church.

15 cents

The Bible Looks You Over

By Arthur Stevens Phelps

In thirty-three delightful essays the author talks to us about many things, and makes us see our dear selves, our foibles and virtues, in the light of some of the less familiar characters and passages of Scripture. It is a sort of Christian philosophy of life, but far removed from the conventional, dry-as-dust religion and philosophy book. Doctor Phelps writes with all the distinction and charm of his brother, William Lyon. He amuses and sobers, preaches and entertains; popularizes his fine scholarship without cheapening it. At every turn he throws some new light on the Bible—and then on us!

Cloth, **$1.50**

The Queenly Quest

By Rosalee Mills Appleby

Beautiful thoughts and the fine, strong truths of the Christian faith, especially as they touch the life of women—and in particular young womanhood—are here set down in language that embellishes them and delights the reader. Mrs. Appleby's South American background gives her sketches an added charm and has afforded her the advantage of a detached, fresh outlook upon things North American. The many readers of her former books will be grateful for this new one. Nothing better could be selected as a gift to a "girl graduate," or as a birthday or Christmas present to a young woman.

Cloth, **$1.00**

THE AMERICAN BAPTIST PUBLICATION SOCIETY

1701-1703 Chestnut Street, Philadelphia

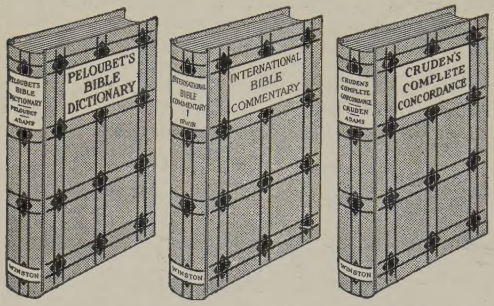
16 Ashburton Place, Boston
2328 S. Michigan Avenue, Chicago
313 W. Third Street, Los Angeles
1107 McGee Street, Kansas City
505 New World Life Bldg., Seattle
223 Church Street, Toronto

Order from Our Nearest House

NEXT to Your BIBLE

YOU NEED THESE THREE BOOKS

Every Sunday School Teacher, Christian Worker, Minister, Evangelist and Bible Student Will Find Invaluable Aid to the Study of the Bible in the Use of These Three Greatest and Most Important Religious Reference Books Ever Published



Special Price
For the Set of Three Vols.
$5.65 **Or Sold Separately $2.00 each**
All Postpaid

An Indispensable Christian Worker's Library that Should be Found in Every Christian Home

Peloubet's Bible Dictionary

Edited by F. N. PELOUBET, D. D.,

Former Editor "Select Notes on the International Sunday School Lessons."

In the simplest language it gives a full exposition of all topics mentioned in the Bible—every place, nation, tribe, person and historical event; every custom and rite; every instrument and implement; every animal, plant, flower, mineral, metal, etc., etc. It has no room for detailed speculations and debatable theories, but devotes itself to the facts of the Bible itself, illuminated from every possible source that can aid the ordinary reader to know and love and understand the Word of God.

Bound in Fine Silk Cloth, 798 Pages, 500 Illustrations, Maps in Colors. Price, **$2.00.**

International Bible Commentary

Edited by REV. C. H. IRWIN, D. D., *General Editor Religious Tract Society.*

Contains an introduction to each book of the Bible and 25,000 Text References with explanations. It is with a desire to help in the better understanding of the Scriptures that this Commentary has been prepared. Reference can be made to every portion of the Old Testament and New Testament. Verse by verse the Bible is explained and commented upon, thereby leading to a fuller comprehension—to a more intelligent understanding of the Scriptures and in a strengthening of faith in its divine message.

Bound in Fine Silk Cloth, 575 Pages, 32 Full-page Illustrations, Maps in Colors. Price, **$2.00.**

Cruden's Complete Bible Concordance

Edited by ALEXANDER CRUDEN, M. A.

The Only New Black-face Type Edition of Cruden's Concordance Published.

Cruden's Great Concordance has been recognized throughout the English-speaking world as the standard work of its class. The present revision is based on the original work of Cruden, but has been greatly improved. References to the text of the Revised Version, which of course Cruden could not make, have been included, with reference to the Authorized or King James Version. The proper names have been inserted in the same alphabetical arrangement with the main body of the work, making reference to them simpler and easier. The whole work has been set up in a new, large, clear type, so arranged as to make it a pleasure to consult, even for the most difficult or obscure reference.

Bound in Fine Silk Cloth, 600 Puges. Price, **$2.00.**

THE AMERICAN BAPTIST PUBLICATION SOCIETY

1701-1703 Chestnut Street, Philadelphia

16 Ashburton Place, Boston
2328 S. Michigan Avenue, Chicago
313 W. Third Street, Los Angeles
1107 McGee Street, Kansas City
505 New World Life Bldg., Seattle
223 Church Street, Toronto

ORDER FROM OUR NEAREST HOUSE

THE CROZER QUARTERLY

Vol. X OCTOBER, 1933 No. 4

THE NEW REVIVAL

R. E. E. HARKNESS

Professor of Church History, Crozer Theological Seminary

THE words evangelism or evangelistic and revival have often been used synonymously. This is not quite a correct usage. Evangelism or evangelistic is the method; revival is the result. Generally understood a revival is a restoration, renewal, reawakening of a person or people to a way of living. It is the response of the soul to certain stimuli for new requirements. It is the dedication or rededication of one's life to a cause or ideal.

The explanation of the rise of such a revival may be found in a variety of causes. It might be the result of some group experience, staggering and confounding—war, financial depression, epidemic or plague. Some catastrophic event which by its sudden, bewildering blow has overturned the old social order, uprooted the ancient safe and secure customs leaving the people in the fear and dread of insecurity; or some personal experience that has left one impotent and alone, may well result in a revival of religion in the search for new, solid grounds of certainty. In a deliberate religious effort various means may be used in order to attain this end. Emphasis may be placed upon ritual, observances, strict regard to ecclesiastical decrees, the proper, circumspect performance of certain rites as the requirement of God for the expression of his good-will and favor.

Evangelism or evangelistic, however, connote an emphasis upon the spiritual, an inner personal experience. They refer

to a type of preaching; the presentation of the gospel through the spoken word or song; a direct appeal to the heart and reason to live a new life; a challenge to a new allegiance and loyalty, a life-call.

I

The revival is sometimes spoken of as an American phenomenon, if not as an American frontier phenomenon. Again this is not quite correct. True, there is a peculiar type of revival found in America, but all religions have had revivals during their history. Buddhism was a revival within Hinduism. Hebraism and Judaism witnessed many revivals before the coming of that one which eventuated in the rise of Christianity. And this religion has witnessed many within its history. For many reasons the religious life of any people may fall at times to a low ebb only to be revived under the stress of some mighty experience.

But the difference between Christian revivals in other lands and in former times and revivals in America is mainly this: in other lands and times the revival was chiefly among believers themselves, members of the churches. It was a renewed life of the church. All people were considered members of a church or Christians. The revival, therefore, was an enrichment of their religious or spiritual experiences. It was the purifying, edifying and beautifying of a spiritual possession that they already enjoyed. Christian people had their religious lives broadened, deepened, strengthened, renewed.

But in America the revival occurred among the sinners, the unchurched, the irreligious. Through the revival such people were supposed "to get religion." It was carried on for their particular benefit. True, there might result a revival in the church itself, a strengthening of the spiritual life of the believers, but that would be a blessed by-product, not the primary purpose of the revival. The work was one of saving

souls, and, through the efforts of the revivalist, folks were converted, redeemed, saved.

A study of the history of revivals in this country bears out these statements. The First Great Awakening had its origin under the preaching of Jonathan Edwards in the church at Northampton, Mass., 1734. In the hundred years of the colony's history a changed emphasis had come to be placed upon requirements of church-membership. In the beginning only "visible saints," those who gave evidence in daily walk of a religious experience, were considered eligible for membership. But in the course of two generations the children could not lay claim to such an experience as that of the fathers which had driven them into exile from old England. The so-called Half-Way Covenant was therefore adopted by which it was agreed that baptized children of baptized parents might enjoy church-membership though they might not partake of the Lord's Supper or vote in affairs of the church.

However, not all ministers would accept this agreement. Solomon Stoddard, for instance, grandfather of Jonathan Edwards and pastor for many years of the Northampton church, declared that he had found salvation through partaking of the Lord's Supper and he therefore ordained that participation in this rite made one eligible for membership in his church. Thus throughout the colony emphasis was now laid upon sacramentarianism rather than upon a personal, inner experience such as that of the early fathers who had settled the land.

The preaching of young Edwards, who became associate pastor with his grandfather at Northampton in 1727, was like the stirring of a fresh breeze among the dead leaves. By such sermons as "Sinners in the Hands of an Angry God," and his constant demand of ethical practices as evidences of Christian virtues, the young people were struck wide awake. Here was challenge, an appeal to earnest living, new loyalties and allegiance to something worthy and vital. And the

young people gladly responded, giving up their empty lives of frivolity and indifference. They had found religion.

It should also be said that this section of Massachusetts was a comparatively new settlement. The " established order " was not as firmly founded as in the older settlements, nor was the church so omnipotent over their lives. Consequently people were not as " religious " in these pioneer parts as in the older communities, since it was more difficult for the ministers to hold constant or regular religious fellowship among them.

This infrequency of religious ministration, and the formalism of such as did prevail, accounts for the emotional response to the personal appeals of Jonathan Edwards and also for the rapid spread of the revival among the scattered peoples of New York, New Jersey, and Pennsylvania. Edwards was the long-looked-for herald of a new vitalism in religion and a new evangelism in preaching. Many young men had been waiting for such an inspiration to carry the gospel to the pioneers scattered in the unorganized settlements of the western sections of each colony. Without religious ministrations these people had grown careless and indifferent. Conscious of their own abilities through the conquest of the wilderness, and the neglect accorded them by the civil authorities, they were inclined toward revolt against all authority.

To such groups these young ministers went with their earnest, personal appeals. The Tennents and their friends were active in New Jersey and Pennsylvania. By 1740 George Whitefield had arrived from England, his mighty voice raised in eloquent challenge to personal righteousness in all the colonies from Georgia to New England until 1770. Such leaders carried new messages of comfort, encouragement, individual worth, personal rights to these scattered, forgotten folk of the frontier. After long years of toil, dread, and social fellowships denied, these missionaries brought them new values. Their very emphasis upon personal religion as over against forms and ritual observances enhanced their sense of individual

worth. A new consciousness of personal dignity and human consequence was born within them.

The Great Awakening thus bound these scattered settlers into a common fellowship. It made them articulate. It was, in fact, one of the main causes of the Revolution, and an explanation of its success. These people became religious, or were saved, by a new sense of relationship with God. They had been proved worthy to be recognized as children of God.

Similar was the Second Great Awakening which occurred in Kentucky and Tennessee at the turn of the nineteenth century. As early as 1789 many new settlers had pushed into these western territories as far as the Mississippi River. There, far beyond the confines of civilization they lived their barren, lonely lives in fear of all the dangers and plagues, seen and unseen, of the wilderness. Seldom did they gather in social fellowship. Families were scattered in their little squatter settlements. Neither ministers nor missionaries had yet reached them. They were religious people, coming out from churches in the far-away East. One can imagine their distress. They believed in religious administration. They had been accustomed to the observances of certain rites and sacraments. Children should be baptized, but now they were dying without the benefit of that efficacious rite. Certain decrees of God should be obeyed but how could they be in these frontier sections without the presence of ordained ministers? Under such force of circumstances even the hitherto most punctiliously religious might grow careless.

More than this, these people were taking a gambler's chance in thus leaving the established communities of the old East and taking up claims in this unproved West. They were full of hope and daring confidence, but it was the adventurous, risky hope and plunge of the speculator and the gambler. Is it any wonder, then, that life did become a gamble? With days lived on such a high key the only sport there could be,

the only satisfying pleasure was in constant, greater gambling. Social fellowship found its worth in playing for high stakes. The keen, swift uncertainty of the game, and the exhilaration of heavy, hard drinking alone could compensate for the terror and danger, the utter emptiness of life itself. So religion was forgotten and neglected out of necessity.

Thus the ministers found them—gambling, drinking, hardened sinners. But it is interesting that it was at the administration of the Lord's Supper that the revival broke out. Gathered together once again in the social bond and fellowship of the religious camp-meeting, they found new joy and turned in sorrow from the error of their sinful ways. Greeting old friends and perfect strangers with the handclasp of good fellowship, after all the years of loneliness and isolation, they felt the thrill of a new life of friendships and social securities. Now their relationships were not of suspicion and shrewd competition but of mutual confidence and trust. So to these poor, empty, starved souls this taste of renewed kindly association and neighborliness, symbolized by the handshake, became holy and sacred. They joined hands and danced together with gladness before the Lord in the open clearings of the forest. They shouted and sang, lost themselves in the delirious joy of human contacts; twisting themselves into balls, they rolled upon the ground, or, seized with tremors jerked and shook until their head-coverings flew off and their hair flared in disarray. They laughed in wild hysteria and snapped and snarled, barking like dogs. It was the work of the Holy Spirit, they believed, and they had found religion.

Later revivals reveal kindred factors. That of Finney in the first half of the nineteenth century synchronizes with the rapid migration westward into all parts of the country, the extension of the national boundaries by war and settlements, the swift advance of immigration from abroad. Finney and his coworkers saved these people in the strain and stress

of an uprooted, uncertain, chaotic social order, the mad rush for material prosperity, the deteriorating attack of a contagious speculative fever.

So likewise with the rapid growth of the cities another revival movement was witnessed under the leadership of Dwight L. Moody in the latter half of the nineteenth century. Hurled into the shambles of the suddenly arising industrial centers, unprepared and unorganized to care for such an unprecedented swift increase of population, men felt themselves as lonely and desolate as had the pioneers upon the early frontiers of the land. Ahead of all the socializing forces of good citizenship—the school, the church, the recreation center—was the saloon, the den, the vicious joint pandering to the same old gambling spirit of these adventurous speculators in life's good things. Those who had come from the finest religious communities, heirs of the best religious traditions, active in such affairs in the settled order of the former life, might easily succumb to the deadly fumes of this corrupt and poisoned atmosphere. What else was there for them to do? What were their interests? Where did their treasure lie? What else was there to engage their attention and satisfy the emptiness of their hearts and minds?

But when the church caught up with this heterogeneous mass of humanity crowded in its slum sections, when religion again offered its deeper satisfactions of trust and confidence in social relationships, a great revival swept the land. People turned by the thousands from their careless and indifferent, evil ways to newness of life in religion.

Later came rather sporadic attempts at holding great revivals. Union meetings were held in civic auditoriums, erected in the large centers of population, under the leadership of dramatic personalities. But their effects were very temporary and with no conspicuous transformation of society. They were anachronisms, methods of a by-gone age attempted under new and radically changed social conditions. The proof

of this is found in the fact that they were never spontaneous. Preparations had to be made in advance and interest " worked up " months before the actual beginning of the " campaign." They were imposed upon the people rather than having their birth, as all true revivals have, in a sense of thwarted, deprived social fellowship of security and good-will.

Such were the great revivals of the past, seemingly so peculiar to America. They gave answer to the greatest of all man's needs—the hunger of the human heart for fine, trustworthy, satisfying spiritual fellowship, an experience of human, neighborly love and friendship which men religiously term divine.

II

The question which today is being so frequently asked is whether we are to have another revival in this country? Can we obtain another awakening? If so, what sort of a revival is it to be? It may be answered at once, it would seem, that the type of the former revival will not reappear. The former human needs are not now felt. The old physical and social conditions do not now obtain. No longer do people in any large numbers live in isolated, lonely sections of wide-open prairie or plain, nor in the cramping, crushing confinement of the close-rimmed forest or crowded, sodden slum. Today there is the releasing freedom of the automobile, telephone, radio; the recreating forces of playgrounds, baseball diamonds, parks, bathing beaches, movie houses, and theatres as well as schools, symphony orchestras and neighborhood churches.

Nevertheless, society is again disturbed. Men are filled with a sense of uncertainty, a vague suspicion as though all were not well, a dread insecurity, the lack of positiveness and reliability which is sometimes called authority. Fear and hesitancy mark their pathway. The old familiar sign-posts and the well-marked sites and scenes of hallowed associations

are gone. Darkness and doubt prevail. But today the causes are not new, unknown physical environments and radical, revolutionized social situations. They are much rather those more serious, because less tangible, forces of the intellect and ethics. We dwell today in a new world of thought and the citadels of that continent have not yet been conquered, its forests and plains are not yet subdued nor its highways clearly plotted.

Those disturbing, unsettling, confusing forces we have usually stigmatized by the use of the one name—science. What a forked-tongued, split-hoofed enemy of mankind we have made it. It has driven us out into a terrorizing physical world, infinitely vast, agelessly ancient, law-controlled such as our fathers could never dare imagine; it has revolutionized industry by building a machine which has victimized its creator and it has cast reflections upon man's hoary conceptions of his own origin, sanctities, and destiny.

So men today are "lost" if ever men were. They "do not know what to think." They are far beyond the shelter of religious certainty and security. Nor has organized religion accomplished much in its effort to reach or catch up with this scattered, dissipated, unassimilated mass upon the new frontier.

But it must catch up. And it will! It always has! Out of the welter of the storm, the shock of the shattered conventions, the darkness and the uncertainties, there has always come a voice of calm assurance, of guidance and establishment. Men have been brought to themselves. Overcoming their warring world they have found peace, and in the swirl of shifting tides have won security. A revival has come in their midst. So shall it be again.

May one risk a prophecy as to what the new revival will be? If so, it may rather confidently be asserted that it will be a new definition, interpretation, and understanding of religion. Indeed, that is just what every revival has been.

Religion makes the adjustment to the new order; it meets the new needs of men, it helps them find their peace, their rock of salvation, in the strange, unfamiliar, troubling highways of life. And a religion, after a revival, is never quite the same as formerly.

In the vastly revolutionized social order of the new Roman Empire, in which the myriad races of the world, including the Jews, were thrown into intimate but harmonious relationships, Judaism and Paganism had to be rethought with Christianity as the result. In the new age of the Renaissance, with its manifold interests and activities, and the decay of the Holy Roman Empire, Christianity had to be rethought with Protestantism as the result.

So there is need today of a new insight into our religion because of our new revolutionary scientific views. Since the Reformation, Protestantism has emphasized the necessity of belief, doctrine, creed. Salvation is to be found in right thinking. Protestantism began by laying stress upon individualism, the right of the personal element in religion, the priesthood of the believer, justification by faith. But how easily that led to radicalism and fanaticism in the estimation of the leaders! Therefore some common basis, some unquestioned, clearly defined norm must be established. The Bible became the authority in all matters religious, and from it were drawn up creeds and confessions of faith, assent to which gave assurance of salvation.

The Christian churches of America have rather universally insisted upon the necessity of this orthodox position on the part of their members. The criterion of salvation, the evidence of the possession of Christian virtues on the part of a so-called believer (and notice the term is now "believer" not "disciple") is his willing acceptance of certain doctrines and his written or verbal subscription to a creed or confession of faith. Such confessions, briefly summarized, usually consist in the avowal of one's acceptance of the Bible

literally as the inerrant Word of God. Thus in general the churches have insisted that to be a Christian one must believe that the world was created in six twenty-four-hour days some four thousand years before the birth of Christ. That man was created by God taking the dust of the earth in his hands, shaping it into human form and breathing his own breath within it—in spite of the fact that there is another scriptural story concerning his creation appearing in the book of Genesis. The earth is flat. The sun moves around it. Hell is a lake of burning fire beneath it. Heaven is a city of golden streets and jasper walls above the sky. That before the foundations of the world this great Creator had a well-defined plan of salvation by which sinful man should be redeemed through the death of God's only Son, the innocent suffering for the guilty. And that only as man has been washed in the blood of this innocent person can he claim to have salvation. All this and much more have the churches insisted upon as the truth which *must* be so accepted in order to find salvation and to be considered Christian.

Moreover, there are certain scientific teachings or hypotheses which are anathema. Anything which has the slightest appearance of the evolutionary conception of creation for instance is condemned as the enemy of religion. Anything in the way of a scientific study of the Bible or an historical or social approach to an understanding of it is assailed as destructive of its truth. There are, therefore, certain well-established scientific views which *cannot* be accepted if one is to be a true Christian.

Now our young people by the thousands are going out from our Sunday schools and churches to our high schools, colleges, and universities where by their own first-hand experiments they are finding the truth of these scientific positions, and, what may seem to them to be the unfounding of some of those statements in the Scriptures. It will not require any

lengthy consideration of this fact to decide which position the student is likely to take. Yet the churches have and are declaring that to reject the creeds and accept the findings of the schools is to reject all Christian teaching itself. Is it any marvel then that young people are turning from the churches in so many instances?

Just here the new revival must begin. The first essential is that the teacher of religion shall see clearly what the present issue is. And the primary requisite is the recognition that this conflict is not one between science and religion, but one between science and theology, which is to say that it is very much a conflict between a scientific and a non-scientific interpretation of man's outer and inner world of experience. For the human mind has always been compelled to define the universe, to discover in it, if possible, meaning, purpose, worth. Life demands that assurance, security, and steadying reliance.

Now theology is both the prescientific and the non-scientific effort of man to understand his universe, the facts of his experience, within and without, spiritual and physical. In the first place, most of our theological systems are based upon ancient man's world view. He was not empirical in his methods. He interpreted things, whether of the physical or the spiritual, exactly as they appeared to him. His was a supernatural order, simple, but thorough, unified, anthropomorphic. It was the human pattern projected upon a transcendental scale, personally and directly a God-created, ordered, regulated, maintained universe. And largely because this is the view set forth in the Scriptures it has been insisted upon as sacred and true.

However, in the long process of time, man laboriously developed the scientific method, that is, exact and painstaking means of observation, experimentation, test, and trial. Applying this method first of all to his physical world, because this he could the more easily measure, weigh and test, he dis-

covered that some of his former conclusions or interpretations were not well founded. In fact, many of the ancient conceptions, held so long rigidly without investigation, were proved untrue.

But if one thread in the fabric of belief was broken, surely the whole fabric would be rent and torn! If one form of thought broke down, must not the entire system fall in collapse? If one view must be given up, must not all be given up and all sense of security, certainty and safe reliance be swept away? Thus from the days of Copernicus and Galileo until the present there has been a clash between these two attitudes or methods of interpretation and their conclusions.

Nevertheless many Christians have been able to harmonize their theological conceptions with the scientific certainties. Or perhaps it would be more correct to say that they have happily and satisfactorily surrendered to the scientific method. What therefore is distinctly theological thought today has to do with that realm of speculation or belief in which man may feel himself unable yet to apply the scientific forms. Thus present-day or modern theological systems are perforce nonscientific, but not antiscientific. They seek to explore that world, which, for lack of a better term, is called the spiritual in order to define and understand man's inner experiences—his emotions, aspirations, yearnings, faith, hope, trust, his fears, his faults, and his failures.

But steadily the sciences are also invading this field and hazarding their conclusions. As the natural sciences are giving us a new physical universe of unmeasured age, infinite extent and component elements, so anthropology, history and sociology are telling us a new thrilling story of mankind, and psychology, with its associated studies, is leading us to a clearer and more helpful understanding of the peculiar characteristics of the individual. And for the one who can harmonize the two, the result is most welcome and rewarding.

It is felt by some that there is a very real and permanent distinction between these two spheres of thought. Theology, it is said, is not merely man's definition and description of his universe, it is also, and perhaps, mainly his evaluation of it. It is, in a sense, emotional. Theology has the distinct purpose of presenting the universe as friendly, concerned for and contributing to man's welfare and highest good. It thus gives to human life value and meaning.

But may not and does not science do likewise? In fact the sciences with their well-tested conclusions and intelligent understanding give a trustworthy, reliable universe in which man may firmly and surely place his entire confidence. Increasingly it is being discovered and proved that this is not a universe of chance or caprice, but of orderliness, of cause and effect, law-abiding, whose ways are not past finding out. Man may thus hold fellowship with his universe and cooperate with it in fashioning a finer world in which to live. He who has made such a discovery and has yielded himself to it has found that peace and joy which neither rebuff nor defeat can lessen nor death itself destroy.

What I wish to emphasize and insist upon here is that the conflict, of which so much has been heard, is not between science and religion but between science and theology, that is, between a scientific and a non-scientific interpretation of the world. Nor should these be in conflict. They ought to be supplementary and collaborative. Each begins with conjecture, conception, belief, faith. Orthodox theology accepts its conclusions as final if not absolute. Science continues the search, sifting, weighing, testing, seeking the truth and satisfied only with the unshaken and unshakable truth. Liberal theology accepts the spirit of science and its findings but may hold additional conceptions which science has not yet been able to test.

Neither science nor theology is a body of facts. They are attempts to define and understand facts—facts of experience

and of relationships. Whether one or the other explanation is correct, or neither one, the facts remain the same as ever. The interpretations do not affect the facts. Whether we think of the sun as a chariot speeding across the sky, swiftly drawn by fiery steeds, or simply as a "ball of fire," the sun remains exactly what it always has been. However we may define this force we call gravity it operates today as it ever has. However we may think of God, Jesus Christ, salvation they are the same yesterday, today and forever. And the fact of our relationship to all these remains what it ever has been.

The second essential of the new revival is an understanding of what religion is. We have said that theology is man's effort to interpret his universe. In so doing he erects for himself a satisfactory structure in which he can live in peace and security. That is, the house he builds for himself is his theology; the way he lives within it is his religion.

When new experiences come, new interpretations of those experiences or new understandings of his universe, repairs must be made upon the house. Man tears down here and builds up there in order to keep his abode comfortable. It may have become too cold, or perhaps it was too hot, too restricted or too spacious in the old building. The whole structure had to be remodeled. But it is costly to make repairs and it is heart-breaking to surrender old styles and old furnishings that have become sentimentally dear though they may have been more harmful than good. What man or woman who has ever been accustomed to one wants to throw away a perfectly good, warm and comfortable feather-bed? So the building with its furnishings and the way of living within and with them necessarily become very intimately associated and almost identical. But not entirely.

We ought to see this clearly, and when we do so there is little difficulty about it. Theology is not religion any more than the house is the home. One family living in a house

may make it a den of rioting, quarreling and ugliness; another in that same house may make it a garden of love, joy and happiness. Theology is the house, religion is the home life within it. One may be very orthodox theologically and be anything other than Christian. To believe there is a God, to believe in the atonement, immortality, the physical resurrection of Jesus, or his second coming in physical form is not necessarily a religious quality nor is it essentially a criterion of Christian character.

These beliefs are only man's attempt to understand the world in which he lives, to erect thereon an abiding place for himself and be at home within it. But right or wrong in his estimations he must be given the right to build his own house and to seek satisfaction and contentment within it. Nevertheless, his beliefs are not his religion—his way of life is. Theology is intellectualism, an attitude and construction of the mind. Religion is spiritual, an attitude of the soul, an expression of life.

This may be stated in yet another way. Doctrines are not primary, but human life with its needs are. Man is born into a world, strange, mysterious, indifferent to him. That world must be understood, mastered, made subservient if man is to live. Doctrines, creeds, theologies are man's understanding, rationalization of his world by which he seeks to come into right relationships with it, master it and win from it those values which are consonant with his own worth as an intelligent, sensitive human being. Religion is this effort of man to get the best out of life, to force it to yield its good, to rise triumphant over all experiences; it is the refusal of the human spirit to admit defeat. Rather than being the product of doctrines and creeds, they are instruments of religion, means by which it seeks to gain the good. Religion comes first. Theologies, statements of faith are secondary, being means by which man seeks to come into right, joyous, triumphant relationships with his world.

The Christian religion, briefly and concisely stated, interprets the world as spiritual, created by and under the direction of a Supreme Being, perfect in power, wisdom and love whose beneficent attitude toward man can best be characterized by the term Father. Man thus finds his deepest joy, peace, satisfaction of life in being in the right relationship to him of a true son.

It was toward this point that the old revivals were moving, and it was this emphasis they were seeking. In the Great Awakening and that of Kentucky the proclamation was the welcome gospel of the right of the individual to direct, personal fellowship with God. Hitherto the church or the state was supreme and the individual must submit to the established order with little or no personal rights recognized by law. The authority of the institution was the divinely ordained system.

But the Methodists and the Baptists, who were chief among the revivalists, brought to these dispossessed and deprived people of the new settlements, the good news of personal rights, exalting the individual as a child of God. Religion was not right belief but right relations. The dignity and worth of man was so supreme that subjection not to earthly authority but to the divine alone was the gospel preached. And it was that radical and revolutionary message, so well suited to the needs and feelings of those common folk which gave these two religious groups their rapid increase of adherents. The emphasis differed somewhat, however, as presented by these two representative groups of revivalists. The Methodist exhorter declared that man was naturally born a child of God. But by his sin he had rejected his Father and had cut himself off from his heritage. He was the prodigal in the far country, yet all that was needed was to repent of his sin, return to the Father's house and he would enjoy all the privileges of a child in the family. The Baptist with his Calvinistic background asserted that man

was not born a child of God but was a creature of sin. He was nevertheless a potential son of God and so greatly did God love him and seek this filial relationship that he had provided a way through Christ by which it might be attained. By man's acceptance of Christ, then, he became the adopted son of God.

But in whatever terms the gospel might be preached it proclaimed the right of the individual, personal liberty, the supremacy of man above state or church, or autocratic power of any sort. In the unsettled days of the Revolution and the perilous times immediately following, perhaps especially in the period of the self-reliant, independent, masterful pioneer which covers so large a part of America's history, that was the gospel that appealed and satisfied. It gave the free-born American confidence, assurance, self-respect, religious sanctities and authorities that conformed with the practical evidences of his experience.

And the facts of history prove that that doctrine together with the natural conditions met with by the settlers of this country have produced an American Christianity. The vast domain of virgin land to be conquered, the wealth of natural resources and the abundant opportunities thus opened to human ingenuity developed a philosophy of rugged individualism which our churches have proudly boasted was America's message to the world. It has been our glorious gospel of equality in birth and opportunity. We have enthusiastically proclaimed it in such phrases as " personal rights," " personal liberty," " freedom of conscience," " the divine right of man," and finally, " separation of church and state." In its origin, and so far as it goes, that gospel was good and necessary. It raised man to his proper worth over against the sacredness of traditions and institutions, whether state or church, to which he had been subjected.

But it is not enough. In itself it is pure paganism. Rejecting all authority it has created that American spirit

which in business and politics has resulted in gross corruption, dishonesty and flagrant contempt for law. Liberty has degenerated into license. The right to life has almost become the right to destroy life. Whoever on the basis of personal liberty, inalienable rights, rugged individualism, drove straight to the goal of some mighty achievement has been honored and glorified regardless of the methods practiced. The pathway to many and most American fortunes, blessed as they have been by the church, is marked with the blood and sweat of unrequited toilers, and is strewn with the graves of dead hopes and the skeletons of little children. And the responsibilities for those evils are to be laid squarely on the shoulders of that truncated old gospel of individual salvation which has sanctioned, blessed and abetted these practices. True, it sought to *save* such wrecks but never to prevent them. When the voice of some socially-minded prophets of a generation ago was raised in protest against such methods and the use of "tainted money" so won, they were laughed to scorn by the preachers of individual rights with the smart retort "T'aint enough." And we are reaping the results of that philosophy at their worst today.

III

Now we must have a new revival. Not a revival of the old gospel, as it has been preached, that has been weighed in the balance and has been found wanting; but a revival of the whole gospel. There are no such things as rights in and of themselves. Rights always bear with them mighty responsibilities and terrible obligations which cannot be escaped. That was the gospel of Jesus. No one contended more for human rights than did he, but he never forgot to require obligations on the part of those whose rights had been won. Of him that hath the more shall be required. No man liveth unto himself alone. The strong must bear the burdens of the weak. Whatever talent a man may possess it must be

spent in the interest of human welfare. Office, position, ability are to be used in the common service. We are all stewards of that which we possess.

However much we may dislike that statement and pooh-pooh it, nevertheless it is the gospel of Jesus and it is the gospel which this country has never heard preached with sufficient emphasis and reiteration. Nor is this gospel true simply because Jesus declared it. It is a fact of life, a law of the social order which men disregard at their peril as this present time abundantly manifests.

But in the past few years, as we dimly discerned the tragic failure and abuse of our American gospel of personal rights, we have altered our appeal somewhat. Latterly the challenge has been, " Get right with God." That new phrasing of the gospel was but a recognition and confession of the insufficiency and deficiency of the other, though from the standpoint of the old theology the latter appeal may have been latent in the former. The enjoyment of one's " personal rights " as a " son of God " was necessarily contingent upon the maintenance of the true relationship of sonship. Thus the later gospel was an attempt to qualify and standardize the older by setting forth its requirements and obligations.

But this newer challenge to get right with God stands condemned as well before the bar of history. It is an individualistic gospel, a half truth only and therefore worse than false. It taught that the only requirement for the enjoyment of unlimited personal rights was a more or less secret, confidential agreement or covenant between the Almighty and " the believer " himself. No one else need be considered and no one else had the right to, or indeed could, intrude or intervene. Thus all necessity for concern of human or social bonds and responsibilities was eliminated. And therefore the newer challenge was as devitalized as the former.

For this is not an individualistic universe. It is cooperative. Slowly we are learning the solidarity of the race.

True it is "no man liveth unto himself alone." He can not. Steadily that truth is being driven in upon us. It is so patent attention scarce need be called to it. One man fails in business, whether honest or dishonest in his management, and the whole world feels the repercussion of it. One cannot eat the food of a common meal without being made aware of his dependence upon and interrelation with his fellows even in far distant lands.

But these facts of science have long been presented through religious teaching. If this universe is interpreted as personal, then to be in right relations with it one must be right with all persons. That was the truth the Hebrew prophets sought to convey when they proclaimed: "I am full of the burnt-offerings. . . Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "Thus saith the Lord. . . I will not turn away the punishment thereof; because they have sold the righteous for silver, and the poor for a pair of shoes." "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart. . ."

But Jesus is more emphatic still that no man can be right with God who is not right with his fellow man. That is the very heart of his message. Said he: "If you bring your gift to the altar and there remember that your brother has aught against you, first go be reconciled to your brother and then bring your gift to the altar." The way to the heart of God is through the heart of man. The only way one can possibly be right with God is to be right with his fellow man. There is no such thing in Christianity as an individualistic gospel. It is utterly and unalterably opposed to the spirit, thought and teaching of Jesus. That which makes man right with God, according to him, is to be first of all right with his brother.

The author of John's Epistle caught that truth and emphasized it even more forcibly. "If a man say he loves God

and loves not his brother, he is a liar. How can a man love him whom he hath not seen if he loves not him whom he hath seen?" Strong words those and difficult to get around. Nor are there any glittering generalities about that word "love" either. It means friendliness, good-will, concern, helpfulness, mutual sharing, charitableness. There is no mere sentimentality about it; it bears in it all the strength, endurance, sacrifice, self-forgetfulness of the word as applied to mother. That's the gospel of Jesus though it is the gospel which American Christianity has *not* preached throughout the years. It's a daring, startling, terrible gospel to preach—terrible in its demands; terrible for the man who dares to claim he preaches it!

But it is the gospel which must be preached. The will of God is that man should have good-will toward his brothers, and that is the only will of God there is. We do not yet see as Peter saw: "I perceive . . . that he who worketh righteousness is acceptable unto him." One can scarcely be a Christian, then, and believe in war. Nor can one be right with God and pyramid a staggering fortune of millions upon the sweat and toil of his fellows. No longer can men be Christians and use their brothers as machines driven to capacity for swollen profits. No longer can a system be called Christian which wrecks men at forty years of age and throws them upon the scrap-heap. No longer can a man be considered a son of God who practices the ethics of "the public be damned." No longer can a banker think of the common people as sheep to be fleeced at a shearing, and in the preface of his will piously thank God for his free gift of salvation through Jesus Christ. No longer can a citizen who betrays the trust of public office for private gain be known as a citizen of the kingdom of God.

Right relationship to God *is* right relationship with man. In fact, the Christian God cannot be found outside of the human relationship. Surely that is the meaning of the incar-

nation! "No man hath seen God at any time. The only begotten of the Father, he hath declared him." And "the only begotten of the Father" was the *man* of Nazareth. Not one of us has ever seen God either, but every one of us has seen men in whom God, that is, Love has dwelt. For love and goodness are not abstract qualities, they are made real only in and through loving and good personalities. And we have found him when we ourselves have given expression to that power. So the word of Jesus has been proved true in our own experiences: "Inasmuch as ye did it unto the least of one of these my little ones ye did it unto me."

It is being said that we have lost God. It is true, we have. But we have lost him because we have sought him in selfish individualism, and he cannot so be found. Christianity has thus been barren and destitute. We have sought him on the mountaintop, in safe and secure retreats, in confessionals, in the beauty of ritualistic services, while all the time he was down in the narrow streets bearing burdens, sharing joys and sorrows, living neighborly. Hugh Redwood saw the footprints of God on the pavements of old London only when he saw those consecrated girls at work within the slums. And all the confessionals held by Jesus, it may be noted, ended with his requirement of radical, social readjustment. "Go, sell what thou hast, and give to the poor." "Forgive, and it shall be forgiven you."

That is the Christian message and demand. The Christian man believes first of all that this world order can be made anew. That human nature and human relationships can be transformed into something that is fine and beautiful. Man lives upon this earth a brief threescore years and ten. They should be years full of joy and happiness, years in which every man would have the opportunity to enjoy fully the exercise of his own best gifts and talents. He believes that man can remake the social world as he has remade his physical. As he has tunneled mountains, bridged chasms,

spanned the seas with sail and steam and plane, grasped the elements of nature and forced them to do his bidding, discovered cures for the dread diseases that have decimated society, so he can eradicate race prejudices, destroy national hatreds, prevent poverty, heal wounds of the spirit, eliminate injustice, defeat depressions, establish a social order of good-will.

And the Christian man believes that he must do it. He has no right to call himself a Christian unless that is the task to which he has set himself. It is the very heart and purpose of religion. There is no escape from it. In the words of Jesus, he is a good citizen, a worthy member of the race only when he "seeks first the kingdom of righteousness." And righteousness is right human relations.

It may be difficult but it is not impossible. It is as difficult but no more impossible than laying the Atlantic cable, conquering Mount Everest, mastering the invisible forces of the air, building sky-scrapers and gigantic industrial plants. If the external world of nature has been explored, subdued and mastered then can man by the same indomitable courage, resolute faith, abounding energy and matchless scientific skill master the difficulties of his human world—the spiritual and the social—plotting his great highways of good-will and friendliness, tunneling the mountains of distrust, leveling the deep valleys of despair, transforming the deserts of barren hate into fields of joyous cooperation and achievement. It can be done and it must be done. If man himself does not do it by the generous good-will of his heart, the resolute determination of his will, the energy and sweat of his body, it never will be done. The salvation of this world has been placed in the hands of men. The resources for its accomplishment have been made available for him, if he but wills it.

The New Revival, then, will be the recognition that the question of religion is not one of right or wrong belief, but of good or bad living. It will be the realization that religion

is not primarily creed or cult but conduct. The question that concerns and troubles every conscientious soul today is whether the spiritual forces or the material shall prevail; whether men, regardless of race, or color or creed, can live together in the spirit of good-will, in the bonds of brotherhood. Fundamentally it is the question, not whether men's views about Jesus, but whether the principles enunciated and practiced by him, shall dominate the world of thought and deed.

CHRIST'S CHALLENGE TO SACRIFICE[1]

JOHN MacNEILL

President, Baptist World Alliance
Principal, The Faculty of Theology, McMaster University

"If any man will come after me, let him deny himself, and take up his cross and follow me" (Matt. 16:24).

It is impossible to understand the stern sweep of these words until we set them up against the background of the crisis that called them forth. For Cæsarea Philippi marked a crisis in the earthly ministry of our Lord. It was a turning-point in the fortunes of the kingdom. Dean Farrar called it the culminating point in the training of the Twelve. Doctor Sanday saw in it the climax of their faith. Jesus had led them out into the quiet of Cæsarea Philippi that he might probe their hearts and find out how far they understood his mission, how clearly they grasped the significance of his personality. Skilfully and distantly he put the question first of all, "Whom do men say that I the Son of man am?" And they said, "Some say that thou art John the Baptist: some, Elias; and others Jeremias, or one of the prophets." So, then, the people had missed the mark altogether. There was no foothold there. Closer then he put the probing question, "But whom say ye that I am?" One might almost say that the kingdom turned upon the next breath. If he had failed with these men he had failed to establish faith upon the earth. But the crisis passed when Peter answered and said, "Thou art the Christ, the Son of the living God." Ah! There was ground on which he could build and that accounts for the tumultous emotion of that beatitude pronounced on Peter: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

[1] Address delivered at Northern Baptist Convention, Washington, D. C., May 25, 1933.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

But even as he glimpsed this anticipated triumph the shadow of the cross fell upon him and upon them. With clear vision he saw that the one road to those shining heights lay by way of Calvary. "From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things . . . and be killed." With a solemn honesty he warned them that the lengthening shadow of the cross would fall on all those who espoused his cause. There was no escape. It was the inevitable. There was no alternative in any true discipleship. "If any man will come after me, let him deny himself, and take up his cross and follow me." There is abundant evidence in the narrative that his words precipitated in them a supreme spiritual conflict. They shrank from the cross as we all do. Peter even remonstrated with his Lord, but to their everlasting honor it must be said that they accepted his challenge and in spite of temporary lapses took up their cross and were loyal even unto death.

The parallel between that far-away crisis and this present hour is not far to seek nor hard to find. It is no part of my task to review the present fortunes of his kingdom in the world. Suffice it to say that they are critical enough. The hour is big with destiny. The accumulated achievements of the centuries stand in jeopardy. There are those who declare that "the choice has gone by forever" and the doom of failure is written on his cause. We do not believe that. We are here because we believe otherwise. Never was the opportunity greater because never was the emergency more pressing. Never in the Christian centuries did Christ fill the horizon of men's thoughts as he does today. Never has he so thrust himself into the human conscience. Never were so many compelled to face his presence, to study his person-

ality, to evaluate his claims, to explore his teaching and spirit as the one possible hope of a distressed and bankrupt world. It is an hour of crisis. The future may turn on the word of twelve men, and he has led us here to probe our hearts, to test our loyalty and to see how far we understand his mission and grasp the significance of his personality—how far we stand ready to share his cross in the redemption of the world.

There are two or three directions from which that challenge comes.

I. A New Discovery of God

It meets us first of all in the need for this generation of a new discovery of God—that discovery on which our day of salvation hangs. What we need is an acute sense of God's reality and a boundless faith in the divine resources to match every emergency of the hour. I am not concerned primarily with the mood of atheism rampant in some quarters today. Let those who will contemplate a universe in which no God is found. Let them say that the idea of God is "a pure invention of the mind," or "the long shadow of our own desires projected on a cheerless sky," that "we pursue a fleeting phantom down the sunless corridors of the soul." It is not that heresy to which we are exposed. Ours is a heresy even more subtle, difficult, and dangerous. We have a God but we have lost the sense of his reality. We have a God but he is remote and passive, dead and inert. We have drowned his voice in the roar of machines. We have obscured his face in the smoke of chimneys. We have stifled his breath in the tenements of the poor. We have smashed his altars in the cannonades of war. He is not so much a presence that is as a myth that has been, not so much a living friend as a lost force. We have bound him hand and foot in the grave-clothes of our materialism and humanism and he is no longer "glorious in holiness, fearful in praises, doing wonders."

We need to recover God and the sense of his immanence and transcendence, the God of our Christian faith, the God and Father of our Lord Jesus Christ, the God of our Fathers, the God of truth and peace and love, the God of the living and not of the dead, before whom our sin is smitten, our selfishness withered, the God of the prophets with his wide horizons, the God of the apostles with his flaming intensity, the God of events, in control of them, shaping them to the purpose of his will.

Such a God can be known, but only at a price—the price of sacrifice. He is not to be found in the flowery pathways of a nominal discipleship, nor in the evasions of an intellectual obscurantism, nor in the timid reservations that forbid the intrepid adventure of the soul into the unexplored realms of the spiritual. No! The God we need to know and whose dynamic power we need to feel is discovered and envisaged only in the fellowship of that cross that is embedded in his being, which was the eternal necessity of his love, that cross from which his love has never been divorced, slain as Christ was from the foundation of the world, that cross that still lies on his heart in the sufferings of his people borne for him. Dr. Albert Schweitzer, foremost among those who through sacrifice has found God, puts it rightly: "To those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they pass through in His fellowship and as an ineffable mystery they shall learn in this experience of sacrifice who God is."

I remember in those tragic days of the war in France how we used to see in a village square or by the wayside a life-size figure of Christ upon the cross, and the mystery of it all as it struck one soldier boy's heart is voiced by Studdert Kennedy with a flash of insight in his poem, "The Sorrow of God."

"I wonder if that's what it really means,
That Figure what 'angs on the Cross.
I remember I seed one t'other day
As I stood wi' the captain's 'oss.
I remember I thinks, thinks I to mysel',
It's a long time since 'E died,
Yet the world don't seem much better today
Then when 'E were crucified.

. . . . . .

"Well, what if 'E came to the earth today,
Came walkin' about this trench,
'Ow 'Is 'eart would bleed for the sights 'E seed,
I' the mud and the blood and the stench.
And I guess it would finish 'Im up for good
When 'E came to this old sap end,
And 'E seed that bundle o' nothin' there,
For 'E wept at the grave ov 'Is friend.

. . . . . .

"I wonder if that's what it really means,
Not only that 'E once died,
Not only that 'E came once to the earth
And wept and were crucified;

. . . . . .

But what if 'E came to the earth to show,
By the paths o' pain that 'E trod,
The blistering flame of eternal shame
That burns in the heart o' God?"

Such a God is needed; needs to be known and revealed through his people today. For the sake of that knowledge for ourselves, for the sake of that knowledge for others, will we take up the cross? It is Christ's challenge to sacrifice.

II. A New Discipleship

Again his challenge meets us as the road to a new quality of discipleship—a discipleship distinctive, unique, arresting, by which alone our fullest life is realized, and by which judgment is passed upon the prevailing world-standards today.

Not the least of the hopeful signs is the holy discontent that rests upon the hearts of many children of God. They know they ought to be better men and women than they are, and can be if they will. There are countless thousands of his disciples who hunger after a discipleship that will bring a sense of poise, an abounding joy and constant victory. They glimpse at times a life-quality that releases in them and through them the eternal powers of Jesus Christ. They taste at rare moments the exultant joy of a fellowship that delivers from the pagan standards of our civilization. Moreover, they are convinced that until that discipleship is furnished by the people of God this world will pay little heed to us, or our message, or our Christ.

What would happen if a multitude of Christians took Christ seriously, took him at his word, committed themselves to his standards, stooped to his simplicities, accepted his ethics, fought with his weapons, our wildest imaginings could not conceive. The world has yet to see what God can do through such. Yet the modern world has glimpsed something of its splendor in the Christlike mission of Kagawa—perhaps the most conspicuous exponent of the apostolic spirit in the world today. The Roman world saw its quality and felt its power in the early Christians. In his striking volume *The Jesus of History,* Dr. T. R. Glover has a chapter on "The Christian Church in the Roman Empire." "How," he asks, "did the Christian conquer the pagan world?" Well, to use Glover's own words, the Christian "outlived" the pagan, he "out-thought" the pagan, he "outdied" the pagan. He beat the pagan all hollow at living for he produced a higher type of life. He beat him all hollow at thinking for he worked out a higher philosophy of life. He beat him all hollow at dying for he faced death not only with superb courage but with triumphant hope. It was a discipleship that without money, without numbers, without prestige, without political protection and in spite of persecution, the

fire, the sword, the dungeon, the lions and the arena, turned the whole world upside down.

Such a discipleship can be had, can be furnished, but only at a price—" If any man . . . let him take up his cross." It was so with him who was the pathfinder and perfecter of our faith. " He was made perfect through sufferings." Because " He endured the cross. . . He is set down on the right hand of the majesty on high." This is the challenge he flings out today—that such a discipleship may be furnished—flings it out not to a few leaders alone, but to the hosts of his people. It is a mass movement in the higher discipleship that the kingdom demands. And if we share in the prayer of Browning's Paracelsus:

> Make no more giants God,
> But elevate the race at once,

let us remember that the cross lies at our own door, to be taken up with the same assurance of Paracelsus:

> If I stoop
> Into a dark tremendous sea of cloud,
> It is but for a time; I press God's lamp
> Close to my breast; its splendor soon or late
> Will pierce the gloom; I shall emerge one day.

It is Christ's challenge to sacrifice for the sake of discipleship.

III. A New Redemptive Service

Christ's challenge meets us again as the condition of all redemptive service to the kingdom of God. For the interests of the kingdom were in his mind when he spoke these words. He looked forward to the days of its consummation when the reckoning would be made, when some would be ashamed and others would see the full glory of the kingdom—a foretaste of which they received even here. He would have us know that in all redemptive service the cross is eternal in

principle and power. All progress is based on sacrifice. There is no life except by death. "Except a corn of wheat fall into the ground and die it abideth alone." "Without the shedding of blood there is no remission of sins," says the writer to the Hebrews. But as Sir Robertson Nicol once pointed out, you might strike out the last three words of that verse and uncover one of the central facts of the spiritual world. "Without the shedding of blood there is no——" There is nothing. There is nothing worth while. Everything great and good and abiding springs out of sacrifice. Sometimes we think of the cross as something confined to one dark day 1900 years ago. Well it is true that there it emerged to view on the plains of history. God came into the field in a definite way in Christ. But the cross springs out of all eternity. It is embedded in all time, all life and all progress. Men are "toiling up new Calvaries ever with the cross that turns not back." The cross is local in time and place, but it is eternal in its principle and power. The measure of our cross is the measure of our service.

Of such service the world stands sore in need. None other will redeem and endure. "When we cease to bleed we cease to bless." I remember the morning I went into the lovely garden in the farm of Hugomont, on the battlefield of Waterloo. I recalled Victor Hugo's words, "The flowers there on a June morning are exquisite. They are growing in soil that was made rich in blood." And with it came to memory another word, "Now in the place where he was crucified there was a garden." The flowers of the kingdom grow where the soil is rich in blood. There is no garden without a crucifixion and no crucifixion without a garden.

It is here that we must test the reality of our religion. "Ye have not yet resisted unto blood striving against sin." James Denney says, "There is nothing in all the world that has the right to bear His name that has not proved itself amid the actualities of life to have in it a passion like unto

His own." The battle for the kingdom goes on. What does it mean to us? Is it a life-and-death struggle or only a dress-parade? To that question He waits our answer in these days of high visitation.

Upon the hard highway
Where I did walk alone
I met a brave captain
Methought that I had known.
Wounded was He and weary
Yet made He no moan.

"What is thy quarrel, captain,
And who hath done you wrong?
For they shall suffer in their pride
Who war against the strong."
"They war against themselves," He said,
"And they have suffered long."

"Who are thy foes, captain?
For whosoe'er they be
Black wrath hath mingled with my blood
This piteous thing to see."
"Then you are of their fellowship
And not of mine," said He.

"Where are thy comrades, captain?
Who plighted troth with you
Of all this brave army
Here are left but few."
"They turned again homeward"
(And He looked me through and through).

"What are these thorns, captain?
What is this cross you bear?"
"This is my standard, brother,
And this the crown I wear.
We storm the heights at Calvary,
Will you be with me there?"

THE RELIGIOUS VALUES OF THE VIRGIN BIRTH

ARTHUR C. BALDWIN

Minister, Chestnut Street Baptist Church, Philadelphia

THE purpose of this paper has nothing to do with the virgin birth as a fact. So far as our discussion is concerned, this doctrine may or may not have a historical foundation. The accounts in Matthew and Luke may stand as a part of the inspired record or represent a collection of later traditions. Our question here is only of value. Taking the doctrine as a part of the Christian deposit, what is its real worth to religion and life?

To some hypothetical visitor from the planet Mars, the value of the virgin birth, at least in later years, would seem to be entirely in the field of controversy. It has been a touchstone of orthodoxy, a bludgeon in the hands of the faithful, a pistol held at the head of the suspect by the hand of a grim and faithful guardian of the faith once for all delivered, which bars the path of any aspirant to ordination until he has satisfactorily answered the question as to what he believes about the virgin birth.

I

In the first place we note that the Scriptures give the virgin birth no such place and emphasis. It is recorded simply, beautifully, in two of the Gospels and then is quietly omitted from the record. It is never discussed. It is never used as a buttress for claims concerning Christ. It is never brought into the remarks either of Jesus himself or the messages of the disciples. If these first chapters of Matthew and Luke were omitted and we knew nothing of them, it would be impossible to formulate any doctrine of the virgin birth from the rest of the New Testament.

The New Testament is a unity where various events and teachings appear and reappear, dissolving from the scene in one place only to flash out again in some other connection. Thus the story of the crucifixion is told as an event in the Gospels. Then it appears in the message of Pentecost. Then it appears in the Epistles sublimated as a great spiritual experience for the believer who is himself crucified with Christ.

The resurrection of Jesus likewise appears as a fact and then as an experience. It opens the way to a faith in immortality. All sorts of assurances and encouragements grow out of it. To take it from the New Testament would be to destroy its foundations and negate much of its joy. Christ lives and we shall live with him.

Jesus taught the people. His words and spirit are then caught and repeated endlessly. The Sermon on the Mount lives in every Epistle. Thus do the doctrines of the New Testament dovetail. They are usable and in constant demand.

In contrast to these vital, persistent, fruitful doctrines which permeate the New Testament and bring all into a beautiful unity of the spirit of life, the doctrine of the virgin birth is left at one side, unused, neglected. We wonder when we are told the brethren of Jesus did not believe in him, that they were not better informed by the mother who had hidden all these things in her heart. Why was not the story told to them? What a place there was in that family circle for the emphasis of that which is now so stridently proclaimed among the modern hosts of orthodoxy. Why did not Mary herself use the great fact more as she saw her son moving away from her and said, "He is beside himself," as though she feared that he had become unbalanced? Why did not Paul, whose vision of the glorious and eternal Christ will be forever the inspiration of faith, use this doctrine at least once as he was presenting the picture of the seed of the woman born under the law that he might redeem them that are under the law?

The silence of the Scriptures may be over-emphasized when the virgin birth is considered as a question of fact. Such silence, however, is intensely significant when we are dealing with the doctrine as a question of real values.

Consider what is indicated by the silence of John's Gospel, for example. We are told today that if we disbelieve in the virgin birth, we must disbelieve in the divinity of our Lord.

The whole of John's Gospel was written to clear up this point. "These things are written," he said, "that ye may believe that Jesus was the Christ." But he does not tell of a little baby born in a manger. The early history of Joseph and Mary is omitted. He begins with the Word that was with God and was God. He tells us that this "Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." An extraordinary silence this. The Gospel of John was written eighty or one hundred years after the Lord's birth. Mary must long since have died. There was no reason of delicacy for a reserve. Yet this doctrine of the virgin birth is not mentioned.

Neglect is the word I want to use. This doctrine, so highly stressed in later times, is a neglected teaching so far as the length and breadth of New Testament Scripture are concerned. For John, for Paul, for James and Jude, its values judging by their silence are negligible.

II

Again, we face this question of value when we consider what it is that revealed Jesus Christ as the Son of God.

When Jesus called a company of men to be with him that they might later go forth and preach, he began a process of education. They were to learn about him. The final issue is seen in Peter's word, "Thou art the Christ, the son of the living God." What means did Jesus use to develop this conviction of the matchless meaning of his life? Apparently,

he used the pedagogical method of arousing their interest. He stimulated their thinking. He put them in the field of inquiry, very much as modern science would put a student in the laboratory. What they found came to them because they thought it out rather than because they had been told. They heard him speak and began to realize that never man so spake. They saw his manner and realized that he spoke as one having authority and not as the scribes. They witnessed his spirit as he had compassion upon the multitudes, and gave his service without stint or measure, no matter what the cost to himself. They beheld his wonder works and said one to another, "Who then is this that even the winds and the sea obey him?" and when at last Peter made his great confession, Jesus did not say to him, "Sayest thou this of thyself, or did another tell thee?" Instead it was, "Blessed art thou, son of Jonah, for flesh and blood hath not revealed this unto thee, but the Father which is in heaven."

As we bring together the various impressions which were made so sharply upon the minds of the disciples and which sent them forth to tell each in his own fashion of what Paul later called "the glory of God in the face of Jesus Christ," we see a proclamation without shadow or reserve that would pass muster anywhere as a clear, ringing declaration of faith in Jesus Christ, the only begotten Son of the living God, and yet a faith that grew apparently without the help of any knowledge of the virgin birth.

What they saw in Jesus that was divine had nothing to do with his physical body. It was of the spirit, not of the flesh. So far as human understanding could go, the boy and the man of Nazareth, the young carpenter, the one who stood with others on the banks of the Jordan and asked for baptism at the hands of John, was like to other men. He saw with human eyes. He knew what it was to hunger and to thirst. He sat by the well of Sychar because he was weary. He wept at the tomb of Lazarus. It was nothing in the body

of Jesus that brought the disciples to their great testimony. It was a spiritual, not a physical revelation.

Therefore, it is evident that the doctrine of the divinity of Christ neither for the disciples nor for us depends upon the question of the virgin birth. Jesus is to be judged by what he is, not by the way in which he is supposed to have become so. "It would be a sad confession," says Dr. Wm. Barton, "if all that Jesus said and did were now to lose their value through the discovery that the relations of Joseph and Mary were other than we have supposed."

It is notable that in neither Matthew nor Luke is the divinity of Jesus made to depend upon the nature of his birth. These books alone give a genealogy, varying from each other, but in each tracing the birth through Joseph, not Mary.

Speaking speculatively, the divine beauty and revelation which the disciples saw in Jesus, the spiritual sonship which made him one with the Father, the authority that conquered them and commanded their allegiance might have been conferred upon him in the hour of his baptism when he and John saw the spirit of God descend as a dove and abide on him and heard a voice out of heaven saying, "This is my beloved Son, in whom I am well pleased." The virgin birth, going back as it does to physical origins, was not and still is not necessary to a faith in Jesus Christ as the Son of God.

III

So far, it must be acknowledged, the religious values of the virgin birth have not seemed impressive. As a doctrine it is not woven into the structure of New Testament teaching as other doctrines are. Nor did it provide the evidence upon which the disciples based their faith in the divine sonship of Christ. We may now bring our inquiry to a third field, that of influence. What is its value as a means of bringing the Lord nearer to his brethren and strengthening

his influence as their Saviour and King? How does it work? In other words, let us apply the pragmatic test.

Some have felt that instead of bringing Christ nearer, it tends to make him more remote. He is the Son of God instead of the Son of man. With such a beginning, his humanity can no longer be counted complete. He begins the race of life with a head start instead of starting "at scratch" in all things like unto his brethren. With such an advantage he could not be tempted in all points like as we are. To every temptation he brought resources that the rest of us do not possess and never can possess. This means that he did not know our battle.

Here is a matter from which it seems difficult to escape. If it is difficult to believe in the Lord's divinity if he was born in the usual way, it is not less difficult to believe in his humanity if he was not born in the ordinary way.

We want to feel that the captain of our salvation knew our limitations. He did not bring omniscience and omnipotence to bear when temptations assailed. He was tempted like as we are, and if he was victor, it was by means of tools and forces that all humanity may possess.

If he won his victories as God and not man they mean little to us. Nineteen hundred years ago certain things were done by one who was not like to us. Now they bid us follow in his steps! How can we? Such an invitation is a mockery.

It is the perfect humanity of the Lord that summons us to follow. Because he was bone of our bone and flesh of our flesh we can follow him with hope. He is not a distant, far-off being, a demi-god, but near to us and his is the life we are to live; and we cannot lose his full humanity without great inroads upon our faith.

Here is something that needs to be more fully explored. The emphasis upon the virgin birth which has become so pronounced in conservative circles is a natural and almost inevitable reaction from the unitarianism and rationalism of

the modernist. The central, vital faith which Christianity has held from the beginning, a divine Lord and Saviour, seemed to be attacked. "They have taken away my Lord, and I know not where they have laid him" has been the lament of his disciples. Christians were not content with making Jesus a great hero, a perfect example, a declarer of great principles which if adopted would save the world. Evangelical religion never has been and never can be satisfied with a gospel that is less than the declaration that God so loved the world that he gave his only begotten Son. Therefore, the evangelicals have seized upon this story of the birth of Christ to make clear and definite their faith that he is the Son of God.

While this reaction is perfectly natural, there is in its literalism a danger which the early church recognized as a heresy. When the Docetists declared the humanity of Jesus was only a seeming, the unreality of a shadow that cloaked the real divinity of the Saviour, the church felt that such a doctrine was dangerous. The statement in the Apostles' Creed that Jesus was born of a virgin was at least in part an answer to the Docetists and emphasized the humanity as well as the divinity of Jesus.

The necessity of the virgin birth has been stressed because it removed the child from the taint of sin. If Jesus had been born in the ordinary way, so it has been said, the sin of the race would have been in him.

But, asks Maud Royden, does not the mother also belong to the human race? Are children only the children of their fathers? What sort of physiology is it which regards the male alone as the creator of life? If our Lord was not to inherit the common lot of human beings, he should have been born without any parents, father or mother.

The Roman Catholic Church, recognizing the logic of its own teaching, was forced at last to proclaim the immaculate conception of Mary. It had to be to remove the human

taint from the Holy Child. Yet the doctrine does not help very much: it only pushes the matter back to another generation.

We turn from the whole thing. The Saviour who is pictured to us by the writer to the Hebrews is one who is like unto his brethren, their elder brother, the high priest who can be touched by the feeling of our infirmities, because he has faced everything that we face with no unfair advantages so far as human nature is concerned. Viewed in this light, the doctrine of the virgin birth is a handicap not a help to faith. It may be perfectly true as Matthew and Luke relate, but it removes Jesus from our midst.

IV

Another field of inquiry opens along the paths of experimental religion. The thing that makes Christianity living and vivid has always been its reproducible experiences. What we read in the Scriptures has over and over again, in mystical and practical fashion, been wrought out in the lives of the followers of Christ. The church has known the slavery of Egypt and the deliverance. It has followed the pillar of cloud by day and of fire by night. Waters have gushed forth from the rocks of difficulty. Manna has been found in the Wilderness of Sin. The Promised Land always lies before.

Dr. A. J. Gordon used to say that every experience of Jesus should be reproduced in the lives of his disciples. Beginning with the cross where he is crucified with Christ and the resurrection when he rises with him into a new life, the Christian should know in himself all that the Master went through. The parables of Jesus are always instructive. The miracles of Jesus can be used as parables. Everything is vital, close at hand, everything save this doctrine of the virgin birth. In this sisterhood of influences it stands aside,

refusing to be appropriated and utilized like the rest. It is simply to be accepted and then let alone.

What has been said should make it evident that this doctrine does not belong to dogmatic religion and is out of place when used as a weapon in the field of controversy. It is worse than a crime, it is a blunder, to bring the beautiful story of Luke into a place where eyes flash with anger and voices grow hard, and the curse of the anathema is more at home than the angel song. That missionary in Japan of whom Professor Hocking spoke in his report of the Commission on Appraisal, who told a young Japanese, "You must believe in the virgin birth before I can receive you into the Christian church," made a vast mistake.

Nevertheless let me say emphatically that the story of the nativity belongs in the record and should be used. Let me quote here from an editorial in the *Reformed Church Messenger:*

> If I had to lose one jot or tittle of the written record of Jesus I should not like it to be the story of the Nativity. Suppose it is, as some claim, a myth. It is a good one. It takes in the whole world—the Magi in all their splendor; the inn where no one was thoughtfully kind enough to make a place where the weary Mother could bear her child; shepherds on the hills whose hearts were attuned to Divine voices; the manger where life's commonplaces were touched with heaven's love and compassion; the weary travelers whose hopes and dreams were centered in the Day-spring from on High; the Holy Family, Mary, Joseph, and the Babe; the Son of Man whose prophetic utterances to a chilly world pierced his hands and feet to a lonely cross outside a city wall, a forgotten Man, whose clear truth and righteous judgment were yet to turn the world upside down. They were all there.
>
> What if, on the way we take at this blessed Christmas-tide, we should fail to tarry at Bethlehem and take a look at childhood's helplessness; or turn in at Nazareth and dream with the Carpenter of a new world where personality rather than profits counts; where God's sovereignty, rather than man's power and achievement, is deified; or if, before the day's journey is ended, we have not knelt

on the hill called Calvary and marveled at the sweetness on the Saviour's brow, beheld the radiant glory of His face, and have our hearts made humble by the overflowing grace of His lips. What if there is no revealing of a God who is joyous and gentle, at once eternal and humble, just and merciful, nestling in the heart!

I believe that the story of the nativity is the truest, finest picture we can have of the truth of the divine that was in Jesus. I do not approach it as I approach an event of history, but as I draw near to great art. It is true as the vision of the poet is true, presenting in beauty and rhythm great realities of the soul. It is true as the pictures of Raphael and Michelangelo are true in their portrayal of the Sistine Madonna or The Last Judgment. It is true as immortal music is true, bringing us the song without words, the melodies that stir the heart and lift them into the altitudes of a high communion. The nativity presents us a picture infinitely sacred, that belongs where the Scriptures have placed it, among the holy reticences of life. It is something, which like Mary, we may hide in our hearts and treasure knowing that Infinite Compassion which has stooped to dwell in the midst of men.

And so the Word took breath and wrought
In human form the creed of creeds
In loveliest of perfect deeds
More grand than all poetic thought.

Our conclusion, therefore, is that the religious values of the virgin birth, when they exist at all, must be found in the realm of personal faith. If we follow the New Testament the doctrine does not belong in the field of controversy. It is out of place in public discussion and should never be on public parade. For him who has the faith to receive it, it will be a personal possession, a symbol of divine, spiritual origin and relationship which were revealed in Christ and ever exist to exalt the children of men.

THE BAPTIST RESPONSE TO THE REBIRTH OF NATIONALISM, 1865-1900 [1]

ROY H. JOHNSON
Professor of History, Thiel College

BEFORE the Civil War sectional interests prevailed in American politics. The East, the South, and the West were each seeking markets, internal improvements, and a favorable balance of trade. The War welded together eastern and western interests spiritual, cultural and economic, and a unified North resulted. The ante-bellum ideal of the sovereign state gave way to the conception that liberty, justice and democracy were to be interpreted in terms of the nation rather than of the State or city or rural governments. When the units of the national resources were too large for individuals to control, as was the case in the far West, the national government undertook the work. The ideas of Roosevelt replaced those of Jefferson.

Not only did the new nationalism imply the consolidation of political and economic units, but its proponents insisted that all residents of foreign birth must be Americanized. This involved learning the English language and understanding American ideals and institutions. Political and social philosophies prevalent in Continental Europe were labeled dangerous and subversive of American democracy.

American Baptists were responsive both to the divisive currents of sectionalism before the War and the unifying flow of intense nationalism that followed the great conflict. In the West the Campbellite schism in the eighteen-twenties and thirties won many Baptist adherents and left the survivors embittered.[2] A more serious threat to national unity among Baptists was the anti-mission or anti-means movement

[1] A paper read before the American Society of Church History, December 27, 1933.

[2] It has been estimated that Baptist defections to Campbellism totaled 30,000 by 1832. W. W. Jennings, *Origin and Early History of the Disciples* (Urbana, 1918), p. 190.

which inveighed against missionaries, paid pastors, Sunday schools, and all types of societies for moral and social reform. According to a statement of the Executive Board of Foreign Missions, in 1832, one-half of the Baptists in the West were hostile to church missions or to any acts of diffusive Christian benevolence.[3] The sectional consciousness of the West was further expressed in the demand for a native ministry, locally trained. The crusade for Western education was at its height in 1850 when Illinois Baptists set as their goal the establishment of an academy within the bounds of every district association in the State.[4]

After the slavery schism of 1845, which resulted in the formation of the Southern Baptist Convention, Northern Baptist solidarity began to take tangible form. The fact that Western Baptists, except in those sections where Southern emigrants predominated, were solidly opposed to slavery helped effect a union of interests. By 1860 district, State, and national organizations were working in harmony on programs of practical Christian effort. Religious journalism played an important part in the unification process. Such an organ as *The Standard* (*The Christian Times and Witness* before 1867) printed State and district news, gave editorial support to the national societies and tended to mold the thought of Baptists along parallel lines.

During the War and the period of reconstruction Northern Baptists, generally, were ardent patriots and outspoken nationalists. By formal resolutions, by the appointment of committees and the sending of messages to leaders of the Northern cause, loyalty to the Union was demonstrated. Perhaps an appreciation of the patriotic fervor that gripped Northern Baptists can best be gained by means of citations from the records of the national societies and from State and district association proceedings. In 1864 The American Bap-

[3] *Report of The American Baptist Home Mission Society*, 1857, p. 23.
[4] *Report of Baptist General Association of Illinois*, 1850, p. 15.

tist Home Mission Society sent a delegation of one hundred to call on the President and the Secretary of War. The following resolution was adopted:

> *Resolved,* That we regard the rebellion inaugurated by a portion of the Southern States with the design of destroying the Union founded by our fathers and erecting a slave-holding confederacy in its place, as utterly useless and inexcusable, a crime against civilization, humanity, freedom, and God, unparalleled in all the centuries.[5]

The American Baptist Missionary Union thanked God for the measure of success that had crowned the Union cause and asked the Creator to endow the President and his advisers with wisdom, courage and power to crush the "wicked rebellion." The Publication Society issued a call for manuscripts on slavery suitable for publication, and the Historical Society claimed that no body of Christians had "been more patriotic or stood more firmly by the government than the Baptists."[6]

The various State associations, in a similar vein, bitterly arraigned the South and pledged cooperation with the Union forces. A report of the Resolutions Committee of the Indiana Baptist Convention accused the Southern rebels of being "prompted by wicked impulses" and having armed themselves in "unholy rebellion" with the purpose of "building up a Southern aristocracy founded on slavery at the fearful expense of 'life, liberty, and the pursuit of happiness.'" Similarly, the Illinois Baptist Association issued several bitter arraignments of Southerners during the course of the War, accusing them of "menacing our free institutions," and at the close of hostilities declared that "the terrible rebellion, now suppressed, was without necessity or excuse, the work of bad men in a wicked cause." The Michigan Convention warmly commended the President for his Emancipation Proclamation in 1862, and later passed a resolution stating

[5] *Report,* 1864, p. 46.

[6] *American Baptist Missionary Union,* 1864, p. 312; *The American Baptist Publication Society,* 1861, p. 24; *Ibid.,* 1862, p. 43.

that the War for the Union had their "continued and unfaltering support." [7]

Baptist tradition was strongly against official sponsorship of a particular political program, yet many leaders pledged zealous support to the extreme Republican program of reconstruction. *The Christian Times and Witness,* a Baptist weekly, in an editorial on "Obligations of Ministers in the Present Political Crises," urged the clergy to show the people the frightful results of a Southern triumph, and to press upon their members the obligation "to fight for God's bleeding humanity at the ballot-box." [8] Although the Ohio Baptist Convention in 1866 passed a resolution favoring a renewal of fraternal relations with the Southern States, a warning was given that "any attempt to conciliate disloyal Southern churches or missionary organizations, by ignoring the crimes of the rebellion," was "but a daubing with untempered mortar," and would result "in a union without strength and a religion without principle." [9]

A practical proof of the unifying effect of the Civil War on Northern Baptists was the extensive home mission and educational program launched in conquered territory soon after hostilities began. In response to a petition, the Adjutant-General at Washington issued an order turning over Southern Baptist property to the Home Mission Society and granting transportation and subsistence to its agents. Northern Baptist churches were requested by the Society to vote their pastors leaves of absence for four or six months in order that they might be sent to "occupy such a deserted house and gather a church from the broken fragments of society and scattered members of former churches." [10] The American and Foreign Bible Society, The American Baptist

[7] *Proceedings, Indiana Baptist Convention,* 1864, p. 10; *Illinois Baptist Anniversaries,* 1862, p. 22; 1863, p. 25; *Report of Michigan Baptist Convention,* 1862, p. 11; 1864, p. 9.

[8] October 4, 1866.

[9] *Report of Ohio Baptist Convention,* 1866, pp. 13, 14.

[10] *Report of The American Baptist Home Mission Society,* 1864, p. 15.

Publication Society, and the several women's organizations followed the example set by the Home Mission Society and sent workers, money, and literature to the South. By 1893 there were twenty-nine schools for freedmen, with a staff of 124 white and seventy Negro teachers and a total enrolment of 5,242 pupils.[11] The energy and zeal that characterized the program for the freedmen, quickened by keen competition from other denominational groups, served to strengthen the national organizations of Baptists.

The celebration of the National Centennial in 1876 afforded religious organizations a splendid opportunity to stress their historic continuity. For the four years preceding the celebration, Baptist forces were aroused to a plane of national effort never before attempted. The Publication Society in 1872 provided for a "History of the Baptist denomination during the past century and an account of its action in foreign and domestic missions, education, literature and other forms of Christian and social influence."[12] A National Educational Committee sponsored the effort, in conjunction with the Centennial, to secure $10,000,000 for the liberal endowment of all Baptist institutions of learning. An elaborate organization was perfected which provided for centennial committees in each local church, district association, and State convention; at the head was the national central committee.[13] *The Standard,* a leading denominational journal, began in 1874 and continued for nearly two years the weekly publication of "Centennial Papers" by prominent laymen and ministers in which the various phases of Baptist history, organization and polity were discussed.

The Columbian Exposition of 1893 was in a like manner employed by Baptists as a stimulus to denominational consciousness and greater educational and missionary

[11] *Ibid.,* 1893.
[12] Moss, L., *Baptists and the National Centenary* (Philadelphia, 1877), Preface.
[13] *The Standard,* April 15, 1875.

effort. The " Centennial of the triumph of Baptist principles in the independence of church and state in this nation, 1791-1891 " was to be celebrated.[14] Elaborate plans were made for an International Baptist Council, to be held in Chicago during the exposition period. The Foreign Missionary Union announced a $1,000,000 Centennial Fund campaign, and received pledges of support from State conventions. At the close of the century, the Spanish-American War gained enthusiastic endorsement from Baptist groups. The Michigan Baptist Convention, by formal resolution, thanked God for the successful and speedy termination of the War, and lauded President McKinley for his able statesmanship and firm Christian spirit. A resolution presented to The American Baptist Publication Society purported to see " The hand of God in the Nation's conflict." [15]

Quite naturally, American Baptists saw in the triumph of the new nationalism a parallel to their own denominational development. The fundamental tenets, long held by Baptists, were to be found in the Federal Constitution. A president of a theological seminary called Baptist ideals the " bed rock of the political fabric " and proclaimed the " approach of the Baptist age of the world " because of the coming triumph of democracy.[16] Augustus H. Strong, in his address on " Our Denominational Outlook," in 1904, stated that the industrial, educational and democratic opportunities in America were ideal for Baptists, as they were " fitted to succeed in a democratic country." According to one leader, as America was designed for the conversion of the world as the God-ordained leader in spiritual, commercial and political affairs, so Baptists had their peculiar mission among Protestants.[17] The Board of Trustees of the Ohio Baptist Convention, in its 1871 report, raised the question, "As Baptists have we an impor-

[14] *Ibid.*, January 21, 1892.
[15] *Report*, 1898, p. 66.
[16] Mullins, E. Y., *Axioms of Religion* (Philadelphia, 1908), p. 275.
[17] Strong, A. H., *Our Denominational Outlook* (Cleveland, 1904), p. 29.

tant mission?" The official reply was, "We live and move and have our being as independent churches, that essential principles, fundamental doctrines, that are not now and never have been incorporated in other creeds, may be known and promulgated from the rivers to the ends of the earth." According to T. G. Jones, the mission of the Baptists was of the "grandest and most difficult character." It was "nothing less than the conquest of the whole human race." [18] The American Baptist Home Mission Society answered the question, "Ought we to establish a Baptist church in a Western town where there are one or two other churches?" emphatically "Yes." [19] The Baptist attitude of particularism was further strengthened by the often expressed conviction that they were the only true New Testament church. Thus J. M. Pendleton gave believers' baptism, baptism by immersion, and the congregational form of government as the characteristics of the New Testament church which were subscribed to fully only by Baptists. The well-known Thomas F. Curtis headed the third division of his work, "Progress of principles always held by evangelical churches, but more consistently by Baptists." [20]

The close of the nineteenth century saw a recrudescence of the interdenominational movements and organizations that had marked its beginning but had yielded the field to the narrow factionalism of the eighteen-thirties and forties. National expansion in an increasingly complex social and industrial order called for the exercise of new powers of government beyond those found, even by implication, in formal constitutions. Similarly, cooperation among the churches, along interdenominational lines, was imperative, if they were to retain their moral and spiritual leadership. As Professor Abdel Ross Wentz has pointed out, "there was little effort at artificial fusion of the churches and no tendency whatever

[18] Jones, T. G., *The Baptists: A Vindication* (Philadelphia, 1860), p. 195.
[19] *Report*, 1882, p. 51.
[20] Curtis, T. F., *Progress of Baptist Principles in the Last Hundred Years*, Preface.

to surrender distinctive tenets, but a calm and frank recognition of a unity of motive in a diversity of method." [21]

It took time, however, to convince the Baptists that cooperation did not involve surrendering their position with regard to the sacraments and the qualifications for church-membership. A New York correspondent of *The Standard* characterized the Evangelical Alliance as an effort to make Baptists yield on the question of closed communion. An editorial in the same paper stated, " Interdenominationalism is a fine thing, but after all it is a grand thing to be right. Better be right than be President, or to be a bishop or even a doctor of divinity." [22]

Once convinced that the new movements involved no compromise on doctrine or theories of church organization, but were concerned with the practical tasks confronting modern Christianity, Baptists cooperated in splendid fashion. Baptists aided in the city evangelization work of the Evangelical Alliance, and both clergy and laity were active workers in the Moody and Sankey evangelistic campaigns and the accompanying Bible study societies and conventions of Christian workers. Joint sessions of Baptist Social Unions and similar organizations of other denominations were frequently held in the larger cities. Baptists were fully represented at the interseminary conference of ninety theological seminaries held at New Brunswick, New Jersey, October 1880. In 1870 the American Baptist Missionary Union and the Presbyterian General Assembly held a union meeting in Philadelphia. When the " Gospel Ship " sailed for the World Sunday School Convention in July, 1889, Baptists outnumbered any other denomination aboard. The outstanding leader of the American Sunday School Union and originator of the International Sunday School Lessons was a Baptist layman, B. F. Jacobs. Baptist ministers joined in the Monday meetings of clergy-

[21] Wentz, A. R., " Permanent Deposits of Sectionalism in American Christianity," *Church History*, I, p. 11.

[22] *The Standard*, November 3, 1892.

men, which became characteristic of urban Protestant centers in the latter half of the nineteenth century.[23] In 1890 several Baptist bodies initiated a movement for unity among Protestant denominations. The Southern Baptist Convention and The American Baptist Home Mission Society joined in extending an invitation to all the general Protestant bodies to "select representative scholars who were to meet and seek to determine" just what were "the teachings of Scripture in regard to the differences of doctrine and polity involved." Speaking before the Baptist Congress in 1890 on "The Proposed Basis of Christian Union," C. D. Bridgeman insisted that in some way the work had to be done. "The denominations that do most to bring about this practical unity will have most of the blessing of God." [24]

Centralizing and nationalizing tendencies showed in the actual work of the denomination. Theoretically, Baptists were committed to pure congregationalism, but the emphasis was more and more on denominational affairs and less and less on the local church in the post-war years. Lemuel Moss was commissioned in 1872 by the Publication Society to prepare a Centennial History of the Baptists. He found that "denominational life, rooted in denominational faith," had "been all the time intense and active." The Baptist Congress met in 1895 to consider the subject of "Centralization in Baptist Polity," and in 1901 the topic was "Consolidation of Our National Societies." Doctor Ford addressed the Chicago Baptist Association in 1899 on "The Centripetal Tendencies in Our Denominational Life." E. C. Dargan, in summing up the progress of the century could say, "Notwithstanding the independence of the local churches there is such a thing as denominational solidarity." [25]

[23] *Ibid.*, "Baptists and Union Work," Jan. 28, 1888; "Convention of Christian Workers," July 1, 1886; "The Moody Bible Classes in Chicago," Feb. 5, 1898; "A Social Union Symposium," Feb. 16, 1888; "Interdenominational Missionary Conference," Nov. 11, 1880.

[24] *Proceedings of the Baptist Autumnal Conference*, 1890, pp. 8, 16.

[25] Dargan, E. C., *Ecclesiology: A Study of the Churches* (Louisville, 1897), p. 141.

No doubt the chief agencies in the open encouragement of denominational consciousness were the national societies, W. W. Everts has called them "the agencies for the cultivation of national brotherhood and the promotion of orthodoxy, wide sympathy, and aggressive evangelism."[26] The Home Mission Society declared in its report for 1863 that its object was to do for the continent what the State conventions did for the States. At the annual meeting of the Publication Society a minister was assigned the task of preaching the denominational sermon. The titles of these sermons indicate the sentiment for Baptist work on a national scale.[27] In 1883 the Board of Managers of the Publication Society announced that, in all but three States, the Society worked as "a thoroughly national institution."

It is true that national societies for promoting home and foreign missions and publishing control literature were active in the decades preceding the Civil War. Their home offices were in eastern cities, however, and western Baptists not only resented this control from a distance, but found it impracticable to attend the annual conventions, or "anniversaries." Following the War the "national anniversaries" of the home and foreign mission, education, and publication societies became more truly representative. They were no longer held exclusively in the East, but Chicago, Cincinnati, Denver, St. Louis, and San Francisco were selected as convention centers. As is the case with other denominations of the congregational type, the great majority of those in attendance at the annual meetings came from the immediately contiguous territory. Thus the holding of conventions in western cities tended to do away with eastern dominance.

When the national societies were formed, provisions were made for life membership on the basis of the contribution of a certain stipulated sum to the treasury of the society; a

[26] Everts, W. W., *Baptist Laymen's Book* (Philadelphia, 1887), p. 117.

[27] *Our Mission as Baptists*, 1875; *The Duty of Baptists to Teach Their Distinctive Doctrines*, 1881.

board of managers, living in or near some large eastern center, such as New York, was the executive agency. There were no provisions for proportional representation from individual churches or district associations. Advocates of a more democratic form of representation fought long and hard, but it was not until 1872 that the Missionary Union capitulated. Provision was then made for the appointment annually of seven delegates from each State convention and "additional delegates to the number of one for every four thousand members of the Baptist churches of any such state." [28] A further step toward uniformity and equality of representation was taken in 1889. In that year all four of the national societies instructed their executive boards to "have a portion of the house in which the sessions" were to be held "reserved for the delegates and other voting members," and to send to every church a request for delegates, together "with a statement of the conditions of delegation, and blanks on which to return by a specific date the names of delegates and life members to be present from that church." [29] The local entertainment committee provided tickets for regularly appointed delegates, and none but ticket-holders were allowed in the reserved sections. The national conventions were no longer merely mass-meetings, for the delegates were responsible to the local churches or district associations from whence they had come. In churches all over the land there had "begun to be felt the throb of the whole body." [30]

Quite naturally, the impact of the new nationalism was felt in the field of higher education. Before the Civil War western Baptists were anxious to make their section completely self-sustaining. As a Wisconsin correspondent of the *Christian Times* viewed the situation in 1857, the inhabitants of the East and West were in different circumstances physically, and, hence, their spirit, manners and modes of trans-

[28] *Report of the American Baptist Missionary Union*, 1872, p. viii.
[29] "Votes and Seats at the May Meetings," *The Standard*, April 3, 1890.
[30] *Ibid.*, May 15, 1890.

acting business were "differenced by marked characteristics." [31] The University of Chicago was founded in 1857 to meet the need for ministerial training in the West. Numerous State and district education societies tended to foster a spirit of sectionalism, for they were organized to promote particular colleges and seminaries.

The high mortality rate of inadequately endowed colleges and academies, together with the setting up of nationally recognized standards of equipment and instruction, led to a gradual abandonment of the haphazard, locally motivated founding of denominational schools. In October, 1867, a National Baptist Educational Conference was held at Poughkeepsie, New York.[32] Out of this grew the Educational Commission and the biennial Educational Conventions. John D. Rockefeller and other wealthy contributors insisted that the problems of denominational education be treated on a national basis. The American Baptist Educational Society, which was formed in 1888, made careful surveys of educational needs in all sections of the country. The revival of the University of Chicago came as a direct result of the new policy of planning denominational education along national lines. The American Baptist Publication Society commissioned the Rev. Fred T. Gates to make a study of all Baptist academies and theological seminaries, noting their location, equipment, endowment, and attendance. He was particularly concerned with laws of growth, location in relation to patronage, and financial stability and wise management. He reached the conclusion that "the first great educational need of Baptists was to found a powerful institution of learning, not in New York or Washington, but in the city of Chicago." [33] In October, 1889, a remarkable campaign to stimulate the enthusiasm and gain the financial support of adherents throughout the land was begun. Appeals were made "in

[31] September 30, 1857.
[32] Cutting, S. S., *Baptist Education Commission* (New York, 1868), pp. 7-10.
[33] Goodspeed, T. W., *The Story of the University of Chicago*, 1890-1925 (Chicago, 1925), p. 12.

letters and circulars distributed by the thousand, in visits to other cities, and through the columns of the denominational press." At the "national anniversaries" in 1890 such universal and enthusiastic support was given by the various sections represented that the official report could state, "The states and territories have all answered. The doors are thrown open to the nations of the earth." [34]

An observer of recent American history is likely to be bewildered by the multiplicity of vested interest groups, organized on a national scale. American Protestantism responded readily to this tendency. The American Baptist Congress, which met yearly after 1881 to discuss denominational, social and moral problems, drew its delegates from all sections and did much to break down provincialism. One of the characteristics of denominational work in the larger cities after the Civil War was the organization of Baptist laymen into "Social Unions." A national convention of such bodies was held in Brooklyn in December, 1874. Another post-war phenomenon was the holding of National Baptist Sunday School Conventions.

The Baptist young people's movement played an important part in nationalizing the denomination. After five years of full cooperation with the Christian Endeavor Movement, organized in 1881 by the Rev. F. E. Clark, a Congregational minister, fears began to be expressed by Baptist leaders that the new movement was weakening denominational loyalty. State conventions of Baptist young people were organized in Nebraska and Kansas in 1889.[35] The formation of the Epworth League by the Methodists, the Young People's Society for Christian Enterprise by the United Presbyterians, the Westminster League by the Presbyterian Church, and the Young People's Christian Union by the Universalists quickened the Baptist sense of need for a denominational organi-

[34] *Ibid.*, p. 34.
[35] Conley, J. W., *History of the Baptist Young People's Union of America* (Philadelphia, 1913), pp. 18, 19.

zation. A conference of eighty "interested persons" met in Chicago, in 1890, at which time a committee was appointed to "assist the church, associational, state, and other organizations of Baptist young people along denominational lines, to disseminate intelligence and encourage the adoption of Bible study, to urge proportionate giving and some direct missionary service." [36] The Baptist Young People's Union of America was formed the following year at a convention held in Chicago. The constitution adopted stressed the need for the unification of Baptist young people, and recommended instruction be given in Baptist doctrine and history. These two ends were attained by the perfecting of a very complete system of local, district, and State unions, and the preparation of a series of "Christian Culture Courses." So widespread was the movement that cities in the South and in Canada were selected for the annual conventions.

The purpose of this study has been to depict the Baptist response to the main trends in the political development of the United States from 1865 to 1900, showing how, throughout the period, Baptists gave active support to the great unifying and nationalizing tendencies in the civil state. In turn the entire Baptist program was reorganized on a national basis. There was a consolidation of overlapping agencies. Sectionalism disappeared, and, in its place, came real unanimity of thought and organized effort.

[36] *Ibid.*, p. 21.

THE MINISTER'S GREATEST NEED

CHARLES S. DAYTON

Minister, Sandusky Street Baptist Church, Pittsburgh, Pa.

"SEEK ye first the kingdom of God and his righteousness." Those familiar words were addressed to men who were puzzled by many things, distracted by a host of goals, each of which seemed worthy of attainment. "Seek ye first the kingdom of God and his righteousness," said the Master, "and all these rest shall be added unto you." Jesus did not need to spur these men to spiritual quests—they were already earnest seekers after the way of the good life. Nor did he denounce as phantom flares those many beacons dimly glimpsed on all quarters of the horizon in frantic pursuit of which the men of long ago were dissipating their energies. He sought rather to point men to that greatest goal, that highest peak, that one way of life supremely worth the winning. Once that were gained, lo! most of these goods that men sought in feverish haste would be found as natural supplements.

The question for discussion[1] to which we have been asked to address our attention admits of treatment similar to this instance of our Master's manner. It quite rightly assumes that we, as ministers, are conscious of many personal needs. Actively engaged in the work of sharing the gospel with a modern world, we are increasingly aware of faults and defects in our manner of discharging the high task which we have assumed. Indeed, is it not true that the more sensitive our spirit to the possibilities of our Christian religion, the more acute is our appreciation of our own imperfections? By this token we understand something of the humility of Jesus when we hear him say, "Why call you me good? There is but one good, that is God," and we are desperately

[1] Prepared for the State Ministers' Conference, Bucknell University, June, 1932.

aware of the multitude of needs, each one of which we might with profit discuss with our fellows.

Still, our question speaks of the minister's greatest need, implying that behind the complex of our deficiencies there is some greatest need which sums and transcends them all. Or to cast the matter in its positive form: there is some form of expression of that gospel which is ours—some quality of life, could we but grasp it—that would prompt success in the series of lesser endeavors upon which we spend ourselves. This virtue we may assume would be the minister's pearl of great price, for which in exchange he would do well to yield up even his volumes of commentaries and illustrations—a pearl it would be, in which could be all the shimmer and shine of the sea, a mirror of those qualities for which now we struggle in mild confusion.

For generations our western world has perennially passed through that season known as "commencement period," when certain of our number are called upon to cast nuggets of wisdom of the two worlds into the waiting lap of youth. The halls of our divinity schools have rung with earnest unction as the commencement orator delivered himself of his idea concerning that one supreme quality for which the budding clergy should strive. But it is hard to find a measure of harmony in this chorus of voices. Some urge the paramount importance of the study, urging the youth to cloister himself with his books, making knowledge the key whereby he may unlock the unfathomable riches of God. With equal sincerity others urge the climbing of many porch-steps and the ringing of many door-bells, that the minister-to-be may know the needs of his people and supply them. The threshold of the kingdom is one with the thresholds of his parish, and he will do well to enter the portals soon and stay long. We soon observe that, while there is a deep-seated conviction that there is a fundamental need for the minister, a host of observers which no man may number has given

us accounts of what that need is. Indeed, we find at successive stages in the history of the Protestant ministry certain fads not dissimilar to the shifting customs of dress, each of which in turn has been hailed as the embodiment of the ministers' most vital need. Many of these forms remain with us to this day, though those historic forces which conspired to produce them have long since subsided. Would it not then seem best to pause for a moment before choosing that factor of spiritual life which we may advance as the minister's most vital need. Many of these forms remain with prominent competing ideas upon this moot matter.

The Protestant Reformation sprung from the revolt of earnest men against the corruption of human machinery that masqueraded at the time as the Church of Christ. These men were openly contemptuous of much of the ritual of the existing church rubric which they regarded as but poor interpolation of pagan practices. Their breasts were fired by an eagerness for that first fine careless rapture of the followers of Jesus. Quite naturally they turned to the Bible as the guide-book that should lead them from the forests of ecclesiastical encumbrance to the land of Christian Promise. You recall the emphasis that was placed upon the open Bible, the spread of tracts that people might inform themselves of the Christian story. Yet these, our Protestant forefathers, were too wise to assume that the faith of Jesus could be made a matter of printing-presses and posted tracts. They recognized the supreme value of personal leaders, whose own training and spiritual experience should qualify them to interpret the epic of the Christian religion as found in the Bible and guide them in its application to the affairs of daily life. These men were not charged with the perpetuation of any particular creed or formalism, but rather were under orders from God to share the Christian faith as best they knew it. Their supreme allegiance was not to a church that ordained them, it was to their own conscience guided by the

spirit of God. Here indeed was a new adventure in religion, such as had been scarcely seen in the world for more than a thousand years. It was the evolution of the Protestant ministry, if you will—the great assertion that men guide the spiritual nurture of their community by sharing with their fellows that message to life which they personally found inside the Holy Writ.

These were days of fierce passion and bitter dispute. If this insurgency was to succeed against the finely entrenched system of the Catholic Church, it must have daring leaders who would throw caution to the winds and risk the wrecking of their own lives that the more glorious future might be ushered in. The virtues of humble obedience which had been the tribute the church demanded of her humble priests for centuries was suddenly anathema. These times called for men who were willing to protest the evils they saw, so strange and startling a phenomena that they won the name of Protestors for their temerity. In brief, the first quality of the minister in those days was the spirit of the prophet. Martin Luther, Zwingli, John Knox, Melancthon—these were the princes of the early Protestant pulpit because they were captured by the vision of what they felt the Christian liege should be, and they were willing to beat the conventions of the day upon the anvil of the Scripture, if haply men might be so welded into conformity with the plan of God. Naturally, these men found fellowship in the characters of Elijah, Amos and Jeremiah. The prophetic note was the minister's greatest need. Their eyelids had been touched with the vision of the kingdom of God, and they were breathless with impatience until that kingdom be builded.

That spirit is much abroad today. There are many who would insist that the prophetic spirit is the minister's greatest need. In our own generation this noble tradition of the Hebrew-Christian religion has found recrudescence in the champions of what is called the social-gospel. Fearless lead-

ers are needed, men and women who have drunk deep of the new wine of the gospel of Jesus, and are impatient to destroy the wine-skins of the past. Certainly no man dare minimize the importance of the prophetic spirit in the threadbare or outworn ministry today. In view of the entrenched evils in our self-seeking society, the callous indifference of civic corruption, the obscurantism of those in ecclesiastical authority, we might easily conclude that this first quality to rise paramount in the early days of the Protestant Reformation is still the minister's greatest need. Yet I am not convinced that we have hit upon the goal of our quest so soon. This quality, important as it is, is not without pitfalls that qualify that importance. There is the perennial temptation for the minister to make his pulpit a sounding-board for his own social theories. Too often the prophetic preacher is fired by the thrill of conflict, the questionable delirium of warfare rather than the holy zeal for a better world. Too great is the danger that those who listen to his message may learn more of political reform than of spiritual nurture. I am not persuaded that this is the minister's greatest need, vital though it is.

As the first shock of the conflict with Catholicism subsided and Protestants won the right to work out their own salvation in their own way, the figure of the prophet as the hero of Protestant ministry gave way to the person of the scholar. In spite of their sanguine championship of the written word of the gospel, Protestants soon found that the Bible in itself presented certain problems that were quite perplexing to the untrained mind. No mere cursory reading of the Word of God could be relied upon as unyielding basis for the good life—a thorough understanding of the Bible could be had only through study. And again that divisive nemesis of Protestantism began to cast its shadow across these early groups, sending champions of divergent views back to a reexamination of their earlier premises. Without

yielding any of the pristine confidence that a complete plan for salvation was to be found in the Bible, subsequent Protestant bodies brought forth plans old and new from the same biblical treasure. Divisions, schisms and denominations were undergirded by creeds wrought out by scholars. Indeed, scholarship climbed again into the saddle and theology was the steed he rode. Ministers began to acquire libraries. Instead of praising God for their lack of training, ministers now sought to train their minds in seminaries. Since Protestantism advanced the written word as the Divine weapon that should destroy the false claims of the Pope, it was inevitable that Protestant leaders should soon develop a too intense absorption in the printed page. Scholarship then became regarded as the minister's greatest need. By many it is still so regarded. It may be admitted that many trends in modern ministerial scholarship do not follow the paths marked out by their predecessors, that in its warfare with science, for instance, many present-day ministers raise monuments to those same scientific prophets that their fathers stoned. Still, there are many voices to be heard in the land who urge that the minister's most valuable time is spent with his books in his study.

One feels loath to qualify so worthy a goal for the Christian ministry as this. Sensitive to the misery that communities of Christians have suffered from unintelligent leadership, one is almost tempted to say, " Here let our questing caravan rest." The appearance of the dollar edition of many fine books, the splendid service of religious magazines, the illumination which recent scholarship has cast upon the study of the Scriptures, not to mention the ceaseless issue of collected sermons, all emphasize the conviction that by dint of diligent study the minister might happily find the essential source of true power in the ministry. Still, in our more balanced moments there comes to mind like the odor of a flower once known and long since forgotten, the words of a wise man

of the Bible—"Of the making of books there is no end, and the reading of them is a weariness to the soul." Without detracting at all from the importance of study to the minister, one is occasionally tempted to wonder if perhaps a desire to sell their books may not partially promote the sanguine statements of importance that publishers attach to the covers of their volumes. The quest for truth is so vast, so eternal, and our own apprehension of it is so fragmentary! Perhaps we do ill to identify the appreciation of truth with scholarship. Whatever illusions of complete scholarship may have thrilled our Protestant ancestors, we are all too painfully aware that even the most diligent study today will but acquaint us with a small segment of truth. Truly we are learning more and more about less and less. Even that which we do glean is seen through the dim glass of the present and bound to find revision within a few years. It is hard to escape the impression that even the most earnest study supplies the minister with valuable spiritual callisthenics, toughening his thews and strengthening his sinews for the race, rather than revealing to him the goal of the race in which he is already entered.

A form of protest against a top-heavy scholarship in the ministry gave rise to the third personality popularly known as the evangelist. The Methodist ferment in England, the evangelical upheavals on the Continent, and certain well-known developments in the spiritual history of our own land served to exalt the position of the public evangelist as the incarnation of that virtue which was the Christian minister's greatest need. In our own country, the frontier condition of the country, we are told, played no small part in this issue. Pioneering communities had little opportunity to steep themselves in the learning of the schools, and little patience was found with preachers whose weekly saws were comprised of loads of learned lumber. When occasionally crowds gathered for community camp-meetings, the craving for excite-

ment, denied by the isolation of daily life, found its outlet in peculiar forms of religious excitement. We need not rehearse here the story of the Great Awakening, or later the Kentucky revivals, to remind ourselves of the deep impression this form of ministry made on our American life. Fervor was the quality most demanded of the successful minister. He must be a popular exhorter—he must be dynamic. In some sections of our State, the echoes of those early days have not yet died away. The quality most expected of the minister is that exciting quality of mass stimulation identified with the evangelist. Sedulous study is made of the lives of Jonathan Edwards, Finney, Moody, and not infrequently Billy Sunday by young men about to enter the ministry, for these dynamic leaders are assumed to be possessed of a quality of spiritual power to which all other forms of ministerial expression are tributary. I have no desire to pass judgment on men of this spirit, nor to intimate that they have not been valuable servants of the living God. However, the general shift of community life from frontier to a preponderance of the suburban has greatly modified the popular response to the approach of the evangelist. Many times he has been guilty of expending his energy in the form of heat at the expense of light for his listeners. It has been felt that his relationship to his hearers was too impersonal, too apt to smack of the performer. His impression is too sudden, too gusty for the true nurture of men.

Indeed, it was quite the antithesis of this figure that next appeared as the model most worthy of emulation by all ministers. He was the pastor. The figure of the minister was now shifted to suggest that of a shepherd who tends his sheep, rather than a cowboy engaged in a round-up. Our democratic American background proved most favorable to the development of a Christian leader who knew no class distinctions, treated all men as his brothers and women as sisters, who was thoroughly at ease in the homes of his

people—a frequent guest of nearly all his parish. He thus knew the intimate experiences and problems of their lives, became a confidant and companion. In sickness or in mirth he was on the spot. He won recruits to his parish by virtue of his friendliness. To be sure, he did creditable service in the pulpit, but it was an open secret that his sermonic expression was only a portion, a lesser portion perhaps, of his true ministry. Pulpit committees are still heard to inquire whether a man is a good pastor, suggesting that they are not to be misled by his mere pulpit eloquence. I am personally persuaded that the majority of laymen would probably subscribe to this quality, the virtue of pastoral service, as the greatest need of our modern minister.

Here again, however, strange currents of more recent date have tended to trouble the serenity of these still waters. With the growth of some cities the members of the parish have become so scattered about the community that it is physically impossible for the pastor to keep up the personal touch which once he might have known. Rural districts often present a situation where distances are equally embarrassing. It would seem to be in the villages and suburbs that this pastoral relationship has a physical basis for survival. Again, many ministers have begun to question whether the merely social contacts of their ministry are as vital to their parish today, when their doors open upon the events of all the world, as they were in former days when parish homes knew so much more seclusion. Indeed, many congregations exercise an unconscious tyranny over their minister, tacitly demanding his presence at an hundred outlandish occasions where the contribution of his presence is open to question. Every pastor knows how easy it is to regard his calls in a perfunctory, rather professional manner, which saps the spontaneous interest that he hopes should characterize them. Even those occasional parishioners who are heard to mutter that if their pastor spent a little more time on his sermon

it might be more worthy of their attention, fail to realize that that important extra time has been spent following the soap-salesmen, the Fuller-Brush men and the Frigidaire vendors in a ceaseless round of parish calls.

I mention but one more trend in ministerial fashion—this one I regard as the most contemporary. It is the movement which expresses itself in the so-called Gothic revival in architecture, the gradual extension of the Episcopalian ceremony in even our Baptist churches, which reminds the minister that above all other things he is a priest of the most high God. In keeping with this tendency, the illuminated cross has made its appearance in the front of many of our churches. Gowns are worn in the pulpit, lights are dimmed, and hidden choirs chant with the avowed purpose of achieving dignity in worship. I trow that in not a few seminary commencements, graduates this year have been told that the leadership in worship, or may I say "the priestly function" of their ministerial calling is their greatest need. The fact that many people who are dazed by the whirr of our modern world find a sense of refreshment in the dim, religious light and elaborate ritual prompts some of us to wonder whether this tendency may not be a form of escape—a retreat from life not without its dangers. Is there not a danger of entangling ourselves with a web of ritual that would have puzzled Saint Paul, not to mention our own Baptist ancestors? Vital though the breath of worship is to religion, necessary though all the beauty with which we can surround our worship, I cannot yet confess that I feel the priestly factor the minister's greatest need. Indeed, it was the invasion of the sacerdotalism of the dim ages that drove out the spirit of early Christianity.

Because these esteemed qualities have been advanced in a certain order, no one should assume that each in its turn has had its day and ceased to be. You will find each of the five enumerated exalted at present by certain groups as

indeed the most important need of the minister. Some of them have become identified with certain denominations, others find their champions in all groups. Fortunately, as Baptists, we are not required to subscribe to any precept except as we are convinced we find that represented by our Master himself. However, we find each of the virtues so far enumerated exemplified in the ministry of Christ. A prophet, he denounced the pernicious formalism of the Pharisees and preached the coming of the kingdom of God. A scholar, he well knew the sacred writings of Israel and was fond of availing himself of their lore, both in discourse and discussion. An evangelist, he swayed the souls of multitudes on the hillsides of Galilee, even preaching from a boat when crowded from the shore. A pastor, he was a familiar guest at the homes of his people, nor poverty nor riches stayed his feet from ministry, and of him it was well said, "He went about doing good." As a priest, he taught his disciples to worship in a prayer that has thrilled the souls of men for two millenniums in all parts of the world. Still, there was something over and above all these mentioned that gave that overflowing vitality to his ministry, a fundamental quality of life of which these forms of ministry are but the manifestations. If we could discover this source-spring of the Master's spirit, if we could snare it in a term of our speech, we would indeed have that quality which is the minister's greatest need.

I would submit that such a virtue is best summed up in our word "saintliness." Could we rid our minds for the moment of those unpleasant connotations that our Protestant heritage has attached to the term "saint," the stiff effigies in dark cathedral aisles, the garland of artificial flowers pressed down upon the brow of all-unworthy mortals, the legends and tales fantastic that excite the foolish but repel the thoughtful, we will find the dear old word "saint" is older than the vagaries of the Catholic Church. It was

a favorite term in the early church. Newcomers to the Christian fold were welcomed into the fellowship of the saints, not as those who had attained, but as companions in the glorious quest for life abundant. Saints might appear to be different from the people of the world, indeed. In fact, that became the badge of sainthood because these people listened to a voice within rather than to the strident tones of the world without.

I should call it a form of sane mysticism; not the mysticism of Tauller and Saint Cecilia, not the ecstacy of the dervish or the anchorite, but that recognition of values contrary to fact—the mystic knowledge that the widow's mite was worth more than the golden gift of the Pharisee, or the appreciation of the lily of the field as of beauty surpassing Solomon in all his royal robes. Using another term, we might call this the cultivation of a sensitive spirit—the realization and resolution of the soul force with which a man has been endowed. How well those words of the Master fit into modern life: "What profit it a man though he gain the whole world and lose his own soul, or what will a man take in exchange for his soul?" Professionally, our field of service is the souls of men, just as the physician serves men's bodies. Would we be experts in the application of the religion of Jesus to the souls of men, we must perforce know our own souls, nurture them to the fullest development of their powers, and feel that thrill of joy as our growing soul reaches beyond ourselves toward God.

Some may object that even though this might be the greatest need of the minister, there is little possibility of cultivating this quality in one's self. Saints are born, not made. To consciously try to become a saint defeats the pristine purpose. How little did Peter realize that he was becoming a saint! Like poetry, this quality is something presumed to be a gift of the gods, valuable, but, like genius,

unpredictable and scarcely the quality that may be held up as the greatest virtue within the grasp of every minister.

Since I am persuaded that the quality of saintliness is the present-day minister's greatest need, I beg the privilege in the few remaining sentences to indicate a natural sequence by which this quality became incandescent in the person of our Master, and likewise may become luminous in us.

You will recall that on the eve of the great crisis in his life, the Gospels represent Jesus as eager to retire into some solitary place for personal meditation. No mere day-dreaming this—here his greatest issues were settled. After his baptism he went into the wilderness for meditation that is reported as a veritable temptation of the devil. On the eve of Calvary we find him in the solitude of the Garden of Gethsemane, wrestling with his God in prayer. He constantly advised those that would know the true power of prayer to retire into their closet and pray in secret. Have we not here one indication of the manner in which this quality of saintliness may be won? The provision of time, much time, for one's personal meditation, for a listening for the deep tones of conscience and God.

Again we find the Master eager for the refreshment of nature. The golden pageant of a Palestine dawn, the storm's rough wrestling with the Sea of Galilee, the inspiration of the mountain's crest, the leafy silence of the Mount of Olives —these all spoke to him with the deep voice of nature's God. There is that element of mysticism that finds its strength renewed when it lifts up its eyes unto the hills. It is in the personal fellowship with nature that we may find our soul restored, made whole once more. To one who seeks nature in her solitude, she speaks a various language. One may grow taller from walking among the trees. Markham suggests the soul's contagion from natural elements in his "Lincoln." "They are the courage of the bird that dares the sea, the rectitude and patience of the cliff, the mercy of the

snow that hides all scars, the tender welcome of the wayside well." One who would cultivate the quality of saintliness will do well to spend time with nature and her God.

Not in the experiences of solitude alone is the soul developed. We find the Master returning from the desert, coming down from the mountain, coming out of the garden to meet men and women in the press of daily life. So it is through the experiences of life that the soul expands, through the adventure of love, through the transforming alchemy of compassion. Not in vicissitudes alone, but in the life experiences of a heart filled with compassion is sainthood achieved. How many times we find those gracious words, " and Jesus was filled with compassion for the crowd." The Good Samaritan was filled with compassion for him who had fallen among thieves, the father of the prodigal was filled with compassion when he saw his lad yet afar off. Compassion—which subdues impatience, malice, exasperation, conceit.

There is also the fellowship of great minds, those who have lived long ago and those who are still with us in the flesh. Jesus knew John the Baptist of his own time, he knew the goodly company of heroes of his people who had gone before. We win saintliness by knowing intimately the heroes of the soul. As Cyrano de Bergerac is dying he cries in his delirium for his true friends, Socrates, Plato, Aurelius, " these were my true companions," though they had long been dead.

There is the beautification of the soul through art. The imagery of the greatest painters, the persuasive emotion of the greatest music, the impulsive optimism of the great poets, the tender sympathy of the world's great writers, on these the soul feeds. Of course the soul is restless until it finds God. Eager in this quest it will find the companionship of Jesus Christ the only indispensable. His gospel, particularly his beatitudes and his parables, bring the striving saint to the heart of his devotion.

If the minister has at heart this quest for saintliness, will he be a prophet? Yes, but one sympathetic with the slowness whereby men limp toward the Light. He will know the yearning over indifferent Jerusalem. A scholar? Yes, but one who is himself as teachable as a little child. An evangelist? Yes, but one who seeks not numbers but dedicated lives, knowing how easily without love one becomes but as sounding brass. A pastor? Yes, but one who never forgets that his sheep belong not to him, but to God. A priest? Yes, but a priest who makes all life an altar and the merest chores of daily life high sacraments. "What profiteth it a man to win the whole world and lose his own soul—or

What will a man give in exchange for his soul?"

CONCERNING DEFINITION

WILLIAM H. BERNHARDT

Professor of Christian Theology, Iliff School of Theology, Denver, Colo.

One of the problems which must confront the general reader of religious books and periodicals is that presented by the many theories of the nature of religion which are advanced by well-qualified students. Interesting and inspiring views are presented by authors whom one would like to follow, but in too many cases the conclusions reached by these men are so different that one hardly knows which to accept and which to reject. The problem itself is too important to be neglected, yet the confusion which is so apparent is tempting many readers to turn aside from all discussions of the matter. In the hope that some light may be cast upon the reason for this confusion, and that some possible way out of the situation may be presented, we shall analyze the problem of definition itself to discover what there may be in it which is responsible for the difficulty. It appears that many students who seek to define religion pay little or no attention to the problems involved in definition itself. As a result, the theories which they present, good though they may be, rest upon inadequate logical foundations. For this reason, a clarification of the issues involved in definition should help the busy pastor and layman to read discussions of the nature of religion with some questions in mind which may aid them to evaluate more critically the theories presented for their acceptance.

I. The Purpose and Technique of Definition

The purpose or aim of definition is that of assigning "a precise meaning to the terms we use."[1] Or, as another logician states it: "To define means to mark off boundary

[1] O. L. Reiser, *Humanistic Logic for the Mind in Action*, Thomas Y. Crowell Company, New York, 1930, p. 141.

lines, to set limits, to hem in and pin down; it is to fix the meaning of terms." [2] The purpose of definition, then, as understood by logicians, is that of identifying the meaning of a term so that it will serve the ends of thinking or reflection. Clear and exact thinking demands clarity and precision in the terms used in the thinking process, and ambiguity in the meaning of the terms will likely result in confusion in thinking and uncertainty in the action based upon that thinking. For this reason alone it is necessary to have clear and concise definitions for the terms one uses in all thinking in significant fields.

When one looks specifically at the rôle of definition in the field of religion, one discovers that the meaning he gives to the term religion exerts a definitive influence upon his whole thought and action with reference to this field. If religion is viewed as " a propitiation or reconciliation of powers superior to man which are believed to direct and control the course of nature and of human life," [3] his attention will be turned to the nature of the powers superior to him and to the techniques by which he can propitiate or reconcile them. Religion for him will be theocentric and may well become a competitor of the arts and sciences in the attempt to get food, clothing, shelter, and all other values of life. It may even become " the readiest response of impotence to imposing power," to use T. V. Smith's apt statement.[4] If it is defined as " a shared quest of the good life," [5] the concept of God may be eliminated entirely and one's attention focused upon human needs and social means of satisfying them. If, finally, religion is conceived of as the responses evoked by a specific evocative factor called the " Numen," [6] the ordinary goods of life may receive

[2] M. T. McClure, *The Logic of Reflection*, Henry Holt & Co., New York, 1925, p. 195.

[3] Cf. Sir James G. Frazer, *The Golden Bough*, The Macmillan Company, New York, 1927, p. 50. (One-volume edition.)

[4] *The Philosophic Way of Life*, The University of Chicago Press, Chicago, Ill., 1929, p. 9.

[5] A. E. Haydon, *The Quest of the Ages*, Harper and Brothers, New York and London, 1929, p. ix.

[6] Rudolph Otto, *The Idea of the Holy*, Oxford University Press, London, 1923, chap. II-VI.

little or no attention. Definition, it would seem, plays a rather important rôle in practical religious affairs.

The technique of formal definition is quite simple, and consists of two steps or operations. The first is that of assigning the term to be defined to its genus or class. The second is that of differentiating this member of the class from every other member of the same class. Thus a school may be defined as an educational institution. It is first put into a general class, namely, institutions. But since there are many institutions, we must separate the institution " school " from all others. We do this by adding the adjective " educational." Thus we differentiate this specific institution from all others. Two other types of definition are mentioned by logicians. They are the " genetic " and the " teleological." [7] The genetic definition seeks to designate a given object or event by showing how or whence it arose. The teleological seeks to do the same thing by indicating its function. It would seem, upon closer examination, that these types of definition may be included in formal definition without doing too much violence to any of them. One may think of the genetic and teleological definitions as types of differentia rather than as special types of definition. We used the teleological differentia in defining school. We separated the school from other institutions by showing its function, that of education. One may define the United States as that political state which arose as a result of the Revolutionary War. In this case, that which points to the United States and separates it from all other political entities is its genesis. It seems unnecessary, therefore, to spend much time discussing these types of definitions. The formal definition will very likely serve the purpose of stating the conclusions when reached.

Another preliminary statement concerns definition and description. The attempt is made occasionally to escape the difficulties of definition by using the term " description " in its

[7] Cf. McClure, *op. cit.*, 206.

place. This statement from a recent book will illustrate this attempt: [8]

> What do we mean by *religion?* Many definitions have been proposed and it would be interesting to review a number of the most successful. But it is not a definition that we want, at least not in the text-book sense of a formal statement which will apply to all historic forms of religion from the totemism of primitive man and the fetishism of the savage to enlightened Judaism and Buddhism and Christianity. What we should have clearly in mind before we begin any discussion of the present-day problems of religion is a descriptive statement on which we can agree, as true to the distinctive character of religion, true to that germ of meaning which has persisted through the long and devious courses of social history, has vitalized a bewildering number of savage superstitions and fanciful mythologies, and has finally come to articulate expression in systematized religious belief.

In this excerpt we note that Professor Wright insists that he is not interested in a formal definition, but that he seeks rather a "descriptive statement on which we can agree, as true to the distinctive character of religion." If our statement above is true, namely, that it is the purpose of definition to identify the meaning of a term so that it will serve the ends of thinking, there would seem to be little difference in the meaning of definition as we use it and description as Professor Wright uses that term. If one is interested in clarity and precision in the meaning of terms, it makes little difference what term one uses to designate his goal. Furthermore, one escapes none of the difficulties supposedly present in definition and absent in description. If one seeks to determine the precise meaning of a term, he is engaged in what logicians have long termed definition, and the fact that he prefers to speak of it as description in no way changes the character of the logical task facing him.

The foregoing, however, is but child's play when compared with the next problem we face, namely, that of validat-

[8] H. W. Wright, *The Religious Response,* Harper and Brothers, New York and London, 1929, pp. 3, 4.

ing proposed definitions. The purpose and technique of definition present very few difficult problems, but we strike logical problems of the first rank when we ask the question: Why should Frazer's definition of religion be preferred to Haydon's, or Otto's to both? This leads directly to the logical grounds upon which a given definition rests, the major problem confronting us.

II. The Validation of Definitions

Definitions may be divided into two groups: those reached by postulation and those reached by inspection.[9] Definition by postulation means fixing the meaning of terms more or less arbitrarily, and with little or no reference to the existential world. This method is used in mathematics and logistics. Thus Euclid defined a point as position without magnitude,[10] and mathematical operations have been carried on indefinitely without raising the question of the existence of a point so defined. The same thing is true of the concept space. Mathematical or conceptual space may or may not have any specific relationship to perceptual or existential space. As a recent volume states it: "If, for example, Euclidean geometry is true of our space, and Riemannian geometry is false of space, this fact of material truth or falsity is irrelevant to the mathematical development of Euclid's system or of Riemann's. As it is customary to say, the only truth with which pure mathematics is concerned is the truth that certain postulates imply certain theorems." [11] In so far, therefore, as the terms with which one is concerned do not refer to the realm of existence, definition by postulation may be useful and legitimate.

Definition by inspection means fixing the meaning of a term on the basis of data gathered by empirical study. It

[9] Cf. O. L. Reiser, *op. cit.*, pp. 143, 144.

[10] W. Stanley Jevons, *The Principles of Science*, Macmillan and Company, London, 1879, p. 767.

[11] C. I. Lewis and C. H. Langford, *Symbolic Logic*, The Century Company, New York and London, 1932, p. 18.

implies that the validity of a given definition is based on observations of brute fact, or facts which have a doxic of self-assertive character.[12] In seeking to discover the nature of geological structures, one must deal with facts which are there; there in the sense that they cannot be removed by imagination or wishing. Thus when seeking to define terms symbolizing quanta of existence—behaviors or events—a relationship is said to exist between a given term and something external to the mind of the definer, and the question of the correctness of the stated relationship may be raised at any time. This is especially true when competing definitions occupy the field, as is true with the term religion. This term is used by one individual to designate one type of behavior, and by another to designate a radically different type. In both cases, the relationships have grown out of observation or inspection, and their validity is claimed on the basis of observed facts, namely, quanta of religious behavior.

From this point of view, the attempt to define religion becomes a matter of testing an hypothesis. The method of procedure is as follows: (1) As a result of a cursory survey of what has been called religion, some hypothesis, guess, or idea of its nature is formulated. (2) The whole field or parts of it are then resurveyed carefully and critically in the light of some logical method, and (3) a conclusion is reached as to the validity or invalidity of the hypothesis. This is the method pursued in practically every field where existent rather than imaginary entities are studied. Thus Pasteur guessed that dust-particles in the air carried disease germs. He adopted a logical method of experimental nature, and tested his hypothesis. The results confirmed his idea. In much the same manner those who seek to define the nature of religion must reach their conclusions by means of a study of religious behavior. This study, moreover, must be governed by some

[12] Cf. Raphael Demos, "On Persuasion," *The Journal of Philosophy*, April 18, 1932, p. 226, for discussion of the doxic nature of certain types of data.

adequate logical method. This means that the problem of defining religion is a problem in testing a given hypothesis. It is a phase of man's attempt to understand himself and the world in which he lives. As such it is subject to the same critical scrutiny as is any other attempt to arrive at truth.

In order to avoid misunderstanding, another comment must be made. It is that we are not concerned here with the metaphysical problem of the relation of thought to thing, of symbol to that which is symbolized. Our concern is with the process whereby we may determine the area of experience which the term "religion" legitimately symbolizes. If it is desired to give up the term "religion," there could be little objection provided this did not complicate our problem still more. Professor Dotterer has undoubtedly stated the truth when he wrote: [13]

> Except for a few "onomatopoetic" words, i. e., words whose sound imitates their meaning, as, for example, *hiss* and *buzz,* there is no necessary connection between words and their meanings. In other words, there is a certain arbitrariness about the use of language. What a word means is a matter of "convention," not in the sense that words have received their meaning as a result of the agreement of men now living, but in the sense that ages ago men just started to use certain linguistic roots in certain ways and we still use them in much the same way. If, however, all men now living, or even all who use a certain language, should agree upon a reshuffling of words and meanings, the new combinations, after we became accustomed to them would be as good as the old.

For that reason we are not interested in the reasons why the term "religion" should have been used to symbolize a given form of experience. We are less interested in the symbol used than in the behavior symbolized. The locus of our quest is human behavior rather than philology.

III. The Method of Simple Enumeration

In the preceding section we came to the conclusion that the problem of defining religion is a matter of testing an

[13] R. H. Dotterer, *Beginners' Logic,* The Macmillan Company, New York, 1924, p. 95.

hypothesis by reference to the world of brute fact. From this point of view, validating a definition is equivalent to proving the truth of a given hypothesis as to the nature or function of religion. This conclusion is widely accepted among empirical thinkers in the field of religion, and all of them use some method of empirical study in the attempt to establish the validity of the definitions they propose. We shall next examine a few recent works to discover the method used.

The method used by the three men whose work we shall analyze briefly may be termed simple enumeration or empirical generalization. It is a simple method, and consists in two steps. The first is that of stating as clearly and concisely as possible the hypothesis to be tested. The second step consists in amassing data to prove the thesis true. Thus A. E. Haydon states that he considers religion to be " a shared quest of the good life." [14] Even though he states this as a postulate, he does not so treat it. He goes on to say that " This interpretation of religion is built upon the findings of the religious sciences." [15] Then follow more than two hundred pages given to a lucid statement of these findings of the religious sciences. Even that section of the book which looks to the future (pages 205-235) is a projection into the Yet-to-be of the conception of religion he has been supporting in the preceding pages. Another writer, H. M. Kallen, in *Why Religion?* [16] states his thesis as a conclusion:

> Religious behavior, we now know, consists in the use of a varied collection of instruments—posture, movements, attitudes and actions of and upon the body, forms of speech, foods and drinks, fire, water, smokes and smells, and what not else that a ritual or liturgy may contain or avail itself of—for the purpose of directing or manipulating supernatural force so as to accomplish the ends whose attainment is felt to be doubtful without the intervention of such forces. They are, as a rule, invoked only

[14] *The Quest of the Ages,* Harper and Brothers, New York and London, 1929, p. ix.
[15] *Ibid.,* p. x.
[16] Published by Boni and Liveright, New York, 1927, p. 55.

in the face of failure or in the fear that failure will result from whatever natural forces normally bring about the desired end.

This conclusion concerning the nature and function of religion follows immediately after a chapter given to an enumeration of practices and activities designed to protect threatened values. The fact that the thesis is stated after the enumeration in no way changes the nature of the logical method employed. With a given hypothesis in mind, historic and contemporary religions were studied. Facts were gathered to show that in the times of crisis—when the natural forces were believed to be inadequate—attempts were made to direct or manipulate supernatural forces. The hypothesis is clear and definite; the facts gathered are apparently facts, but there is no compelling reason why one should accept Kallen's conclusion rather than Haydon's, who likewise had a definite thesis and a body of facts.

To cite one more case, we note that Rudolph Otto is convinced that religion is something fundamentally different from what Haydon and Kallen believe it to be. He defines it as follows: [17]

> Religion begins, not indeed as an already manufactured article, but, nevertheless, as an entity with its own distinctive features, for from the dawn of human life it is found as the sensus numinis, and experience of the mysterious and an impulse towards the mysterium—an experience which breaks forth from the depth of the emotional life on the stimulus of outer attraction as the "sense of the wholly other."

In order to prove this statement, Professor Otto presents materials from the whole course of Christian history as well as its Old Testament background. The method used is that which we have called "simple enumeration" or "empirical generalization."

It is unnecessary to examine every recent contribution to the literature of western religion in order to discover that this

[17] "The Sensus Numinis as the Historical Basis of Religion. II," *The Hibbert Journal*, April, 1932, p. 430.

method is used, and used rather widely. Our concern is with the method rather than with an enumeration of those who use it. The more fundamental task is that of determining the value of this method. It might be interesting to speculate concerning the reasons for the wide-spread reliance upon the method of thesis-plus-samples in the attempt to define religion while in the attempt to define God more compelling logical structuralization is used. It is probably the case that the question of logical method in this field has never risen to the level of consciousness with many who have been interested in this problem.

IV. An Evaluation of the Method of Simple Enumeration

The method of simple enumeration, in brief, consists in the statement of an hypothesis and the gathering of samples to prove it. Concerning this method Bacon said back in 1620: [18]

> For the induction which proceeds by simple enumeration is childish; its conclusions are precarious, and exposed to peril from a contradictory instance; and it generally decides on too small a number of facts, and on those only which are at hand.

While Bacon may have been a bit harsh in his criticism, the fact remains that this method is subject to certain rather devastating criticisms—criticisms which make it appear that the method is not one which should be used if there is any better method available.

The first and perhaps the most devastating consideration is that by means of this method it is possible to demonstrate, to the satisfaction of the protagonists at least, contrary theories. An intelligent and thoroughly modernized contemporary is of necessity religious from the point of view of Haydon's definition. That is to say, every individual of that

[18] Cf. B. Rand, *Modern Classical Philosophers*, Houghton Mifflin Company, Boston, 1908, p. 56.

type is interested in the shared quest of the good life. An intelligent and thoroughly modernized contemporary may be religious from Otto's point of view, for the experience which he calls religion is not impossible for him. But no intelligent modern could be religious if Kallen is correct in his diagnosis of the fundamental nature of religion. If religion is an attempt to get food, clothing, peace, offspring, and health, by means of a manipulation of supernatural forces, then the individual trained in modern philosophy and accustomed to modern technology cannot be religious. The positions of Haydon and Kallen are antithetical ones, and if one is true the other cannot be. Thus by means of the method of simple enumeration we find it possible to support positions which contradict one another. More than a century ago Immanuel Kant pointed out that if it is possible to prove contraries to be true, there must be something wrong with the method.

The second criticism of this method is that it makes it difficult for even careful students to avoid the fallacy of hasty generalization. According to H. E. Cunningham,[19] this occurs " when we fail to analyze completely the situation presented to us for solution." It consists in formulating hypotheses without sufficient acquaintance with a given field, and in drawing conclusions on the basis of insufficient evidence. This fallacy is difficult to avoid if one relies upon the method of simple enumeration. One observes some characteristic of people acknowledged to be religious. On the basis of this observation he develops an hypothesis. He then surveys the field to discover whether or not this characteristic obtains in all or many other instances. Thus one may observe that in religion a group seeks the good life, or, that when some men are religious they seek to manipulate supernatural forces in the interest of values. Both observations may be true of certain people under given conditions, and at a given cultural level. They may be true of all people under certain conditions

[19] *Text-book of Logic*, The Macmillan Company, New York, 1924, p. 404.

and at a specific cultural level. But neither would be true of other people, under other conditions, and at another cultural level. The evidence presented by R. Otto would indicate this. Probably the several elements discussed are considered fundamental because the basic question was not asked, namely, What made a given group engage in religious activities under given conditions? or, Why did primitive and ancient man seek to manipulate the supernatural? The answer to these questions may have led to deeper analysis in terms of which the data presented by Haydon, Kallen, and Otto would be contributory to a more fundamental theory rather than supporting competing ones. The method of simple analysis makes little or no demands upon its user for thorough analysis, and therefore often leads him into the fallacy of hasty generalization. The method may cast one beam of light out over religious history, and while it may light up that narrow area, it leaves unnoticed what may well be more important sections.

A third criticism of this method is that it tempts one to look upon religion as a completely manipulable behavior. There is an occasional hint, to say the least, to the effect that since religion is constantly changing, we may effect any change in it which we desire. Religion may have been a dry-as-dust theology at some stage in its development. It may have been a dead formalism at some other stage, and it may have been a vital interest in human problems at some other time. Since religion is such a changing phenomenon, why not take it and make of it what we wish for our own day? This is the impression left with one by recent discussions of Harry F. Ward and Eugene W. Lyman.[20] The reason for this attitude is quite understandable. By means of the method of simple enumeration, one can prove religion to have been a multitude of different things. If it has been everything in

[20] Cf. Ward, *Which Way Religion?* The Macmillan Company, New York, 1931; and Lyman, *The Meaning and Truth of Religion,* Charles Scribner's Sons, New York and London, 1933.

the past, it may be anything in the future. This seems to be a reasonable conclusion, and one which is drawn.

That this may be a correct conclusion cannot be excluded from consideration. At the same time, two things may be said with reference to it. In the first place, the method of simple enumeration, if applied to any other type of human activity which is fairly complex, would lead to the same conclusion. This would take practically all definite meaning from historic terms. If religion is anything and everything, and if science is likewise anything and everything, and the same thing is true of politics, education, and morality, truly we are well on our way to Alice's Wonderland where words can mean anything. Furthermore, before we give up the attempt to determine the historic significance of terms, we need to note that this conclusion is not a necessary one. If it is possible, as we believe, to find a method which will explain these several "types" of religion as normal expressions of religion for specific people at specific times and under specific conditions, this virtual bankruptcy of definition is unnecessary and can be avoided. And the method which would drive us to the place where we must virtually give up the attempt to validate definitions must be considered inadequate, to say the least.

V. The Method of Functional Analysis

In seeking to understand a complex phenomenon like religion, it is necessary to begin with an analysis in order to simplify the task as much as possible. This is usually done by accepting for analysis what is acknowledged to be religion. The analysis which has been used most of the time discovers three elements in religion. They are (1) function, or what men expected from it; (2) theology, or what men thought about God, man, the world, and the soul; and (3) technique, or what man has had to do in order to get the values he sought. On closer analysis, this threefold division reduces to a twofold one. The first aspect is function, or *what* men sought

for in and through religion. The second aspect is the problem of *how* the values sought were to be gained. This latter phase includes interpretation—theology—and technique or worship. It may be possible to understand religion by beginning with either the values sought or with the methods whereby these values were sought. Recent discussions, however, have centered attention upon the functional significance of religion. The question most frequently asked is, What is the place of religion in contemporary life? This approach appears to be valid not only in the light of our current interest but also because it has proved itself valuable in the study of other phases of human life. Accordingly, we shall adopt this approach in our development of the method of Functional Analysis.

This method may be approached by a brief consideration of the foundations of modern science. According to A. N. Whitehead, the structure of human thought called modern science rests upon three basic assumptions: (1) that there is an "Order of Nature." Things do not simply happen. They occur in regular sequences, and what has happened in a given way will very likely happen the same way again. (2) Knowledge of this Order of Nature is obtainable only by the observation of brute fact; that is to say, one learns by looking. He may guess, surmise, speculate, but before he has knowledge, these ideas must be tested and verified by observation. (3) There is an "inexpugnable belief that every detailed occurrence can be correlated with its antecedents in a perfectly definite manner, exemplifying general principles." [21] When these three assumptions are viewed from an epistemological point of view, they suggest at once the natural method of verifying hypotheses in the realm of fact, namely, that method which seeks to establish correlations among events, and to make deductions regarding the nature of the phenomenon

[21] *Science and the Modern World*, The Macmillan Company, New York, 1925, p. 18. See pp. 5-18 for the discussion of these assumptions.

studied from these established correlations. This is precisely what the Method of Functional Analysis seeks to do.

John Stuart Mill spoke of this as "The Method of Concomitant Variations." It has been developed recently by Professor Edwin A. Burtt and renamed "The Method of Functional Analysis." By function Professor Burtt means "any fact so related to another that it varies in some determinate way with that other. Either may be called a function of the other, which means that for every distinguishable change in the one there corresponds a distinguishable change in the other. Thus we may say that the general health of a person is a function of his digestion, that the crops in a given region are a function of its soil and climate, or that the duties of Congress are a function of the Constitution." [22] One of the best known examples of this method is the experiment whereby Pasteur proved that germs were carried about on dust-particles, thus disproving the theory of spontaneous generation of micro-organisms. He prepared sixty glass bulbs with sterile mediums, sterilized by boiling and sealed by flame. He opened twenty in an area where there was much dust in the air. He opened a second twenty where there was less dust in the air, and he opened the final twenty where the dust-content of the air was at a minimum. It was noted that the number of bulbs in which micro-organisms appeared varied with the dust-content of the air. Where the dust-content of the air was at a maximum, life appeared in eight of the twenty bulbs exposed; where the dust-content was less, life appeared in five of the twenty; where the dust-content was at a minimum, life appeared in only one of the twenty. In the very dusty air of the city, life appeared in every bulb exposed.[23] No attempt was made by Pasteur to work out exact mathematical correlations between the dust-content per cubit foot of air and the

[22] *Principles and Problems of Right Thinking,* Harper and Brothers, New York and London, 1928, p. 290.

[23] *Ibid.,* p. 294.

number of bulbs affected. At the same time, a distinguishable change in the dust-content of the air resulted in a distinguishable change in the number of bulbs affected. Thus a functional correlation was established by varying one factor—the dust-content of the air—and observing the resulting variation in mediums affected. On the basis of this experiment it was considered proved or demonstrated that germs were carried by dust-particles. This method of proof rests not upon sampling a number of instances to discover if germs were found, but upon a more complicated experiment in which two factors were examined under varying conditions. According to Professor Burtt, this is "the technique of scientific verification *par excellence* wherever it is applicable."[24] And it is this method, called "correlation" when used with statistics, which has proved itself very effective in establishing causal relations between such things as rainfall and crops, crime and illiteracy, and the use of certain serums, and the number of cases of certain diseases.[25] Obviously, here is a method which has sufficient cogency or compelling force to save one from much of the difficulty we now experience as a result of our use of the method of simple enumeration. If it can be used in the attempt to discover the nature of religion, it should be given every opportunity in the hope that more of agreement may be reached in this vexing matter.

The use of this method in any field depends upon two conditions. The first is the discovery of some factor whose changes result in changes in the factor studied. The second is that it must be possible to produce these changes, or to discover where they have already occurred so as to observe what has happened in the second factor. Since we are approaching the meaning of religion from the point of view of its function in life, a natural factor with which to correlate religion must be sought in the field of value-achievement. One of the most

[24] *Op. cit.*, p. 299.
[25] Cf. Cunningham, *Text-book of Logic*, p. 325.

highly regarded methods of achieving value today is technology. Technology may be defined as the manipulation of material in the interest of values, no matter how crude the tools used may be or what kind of power is applied.[26] While technology cannot be varied at will, variations have occurred in it in recent times. Furthermore, most of the important variations have occurred within the last two centuries, during and since the Industrial Revolution of 1760. The changes in man's ability to manipulate materials in the production of goods has varied so greatly, and the development of confidence in these methods has been so rapid, that it is possible to point out these variations and discover the resulting changes in the area where religion functioned. In another connection I have sketched these changes in broad outlines.[27] The conclusions to which I was led as a result of that preliminary study may be summarized as follows: (1) In a society where technology is undeveloped and fragmentary, religion is called upon to aid man in his struggle for all values; (2) where the manipulative techniques are somewhat more fully developed, certain things are sought without reference to religion; and (3) where the manipulative techniques, or technology, is highly developed, the area in which secular forces are used and relied upon has increased very much, and the area in which religion is expected to function has decreased proportionally. To state a specific case, religion played a significant rôle in the production of crops and cattle until rather recent times. At present, in America and the West, religion has ceased to function with reference to the production of crops or the increase of cattle. Prayer for rain has become an anachronism for those who understand and trust scientific method in agriculture.

[26] This statement of the meaning of technology is based upon Clark Wissler's discussion of technology found in *The Making of Man*, edited by V. F. Calverton, The Modern Library, New York, 1931, pp. 463, 464. More specific statements may be found in *Social Aspects of Industry*, by S. Howard Patterson, p. 415; Broadus Mitchell, *A Preface to Economics*, p. 294; A. N. Whitehead, *Science and the Modern World*, p. 140ff.

[27] "The Significance of the Changing Function of Religion," *The Journal of Religion*, Chicago, October, 1932.

It is possible, therefore, to use the method of functional analysis in seeking to determine the significance of religion in human life. One can discover where it functioned in the past, where it should legitimately function today, on the basis of its history, and what may be expected of it in the future. This can be done by establishing correlations between religion and some one or more other factors. Furthermore, where this is done, one has found a much better form of logical structuralization for his data, and his conclusions have much more cogency or compelling force. It should not be possible, with this method, to establish a whole welter of theories as the method of simple enumeration permits.

VI. Safeguarding this Method

There is a danger involved in the use of this method which must be guarded against if the results sought are to be obtained. That is the fact that it is sometimes possible to establish correlations which have little or no significance so far as an understanding of the nature of religion is concerned. This, however, is a danger which every method of establishing hypotheses faces. In order that this may be avoided, logicians have developed certain tests of good hypotheses, tests which may be applied to any hypothesis to discover whether or not it is worth investigating.[28] Let us consider these with our problem in mind.

The first to be mentioned is that a good hypothesis, when verified, should enable one to *predict* what will occur in the future. For purposes of illustration, we may use the conclusion reached above, namely, that religion is a function of technology—that it varies with preceding changes in technological development—and ask if this will shed any light upon the future development of religion. Had this theory been held by an individual at the beginning of the Industrial Revolu-

[28] Cf. *An Introduction to Reflective Thinking*, by The Columbia Associates in Philosophy, Houghton Mifflin Company, Boston, 1923, pp. 59-61.

tion, he could have predicted that the values which the developing technique helped men to achieve by means of manipulation would presently become secular in nature. That is, religion would not be called upon to aid in their achievement. So also the man who looks forward to the time when our industrial chaos will give way to an intelligently planned and controlled order, may confidently predict that when that day comes, the present vital interest of religion in economic justice will disappear. We shall have perfected our techniques and learned to trust them. So also will religion change its interest from international and interracial problems when we have developed our social techniques to the place where they are effective enough to inspire confidence. On the other hand, one may as confidently predict that if we do not solve these problems, religion's interest in them will continue.

The second test of a good hypothesis is that it enables one to understand or *explain* what has happened in the past. The theory that religion is a function of technology helps one to understand such things as the loss of interest in the manipulation of the supernatural by all those who have learned to use and trust our technologies. It enables one to understand what is happening to prayer. Not long since the prayer-meeting was a regular part of the church program. At present it has virtually disappeared, or if not, it has changed its character radically. In the light of the above theory, one can explain the change in prayer by means of the changing function of religion. Where religion was a form of technology, a way of manipulating supernatural power in the interest of health, wealth, victory, or offspring, prayer was a regular way of doing this. For that reason so much of our prayer has been petitionary in character. With the development of technology, and the change in world-view which occurred concomitantly with it, interest was lost in *asking* God to *give* us things. We had learned that we must get them by manipulative means, and not by petition. It is even difficult

to engage in prayers of thanksgiving in which the things one is thankful for are not effected by one's prayer or failure to pray. That is to say, rain and sunshine are given to the just and the unjust, an observation made by Jesus many centuries ago. The area in which prayer is considered vital will correspond quite closely to that in which religion is considered vital. Some folks have ceased to pray; others find prayer to be a means whereby they may express their highest aspirations, and in that focus thought and attention upon them. Still others seek in prayer for the consciousness of God's presence. It becomes for them an effective means of getting into sympathetic relations with God. All of this is readily understandable in the light of the theory that the function of religion changes with preceding changes in technology.

The final test of a good hypothesis to be suggested is that it should be highly *suggestive.* It should aid rather than hinder the forward movement of thought. Applying this to the hypothesis we are using for illustrative purposes, we note several things. In the first place, this hypothesis makes possible a new approach to the study of the history of religions. At present, there seems to be little in the way of method, beyond the mere fact of chronology, in presenting such histories. Function, theology, and techniques are so interrelated that one hardly becomes aware of the fact that they are distinguishable aspects of the thing studied. From the vantage ground of the theory that religion is a function of technology, the history of religions could be rewritten in terms of its function and methods at given cultural levels, or technological levels. In this way it would be possible to integrate this history with a wider background, and also a more specific one, than is done in many instances today. In the next place, it suggests a method of evaluating religions. A religion, from this point of view, is functioning normally when it is focusing its attention upon those problems which are non-manipulable by the religious group at a given time. It is failing if (1) it

seeks to meet certain needs religiously which can and should be met technologically; and (2) if it refuses to deal with problems which are still in the realm of the religious for a fair share of its adherents. The failure to do this has probably resulted in the formation and growth of many cults. Finally, it suggests a point of attack in the elevation of the religious life of a given community. Rather than berate people for religious illiteracy, and for their inability to appreciate the changes which have taken place in religion, the intelligent leader will use his privileges and powers as a citizen and community leader to work for the introduction of better technologies and more mature philosophies of life. Only as advance is made in these fields can there be advance in the field of religion.

The use of the method of functional analysis, protected by a careful observance of the tests of a good hypothesis should enable students in the field of religious function to do better work. The adoption of a logical method which has the cogency or compelling force of this one will enable a given scholar to work with some assurance that his conclusions will not be overthrown before they are published. At the same time, the complexity of this method will make impossible a whole flood of hypotheses. Furthermore, it will make it impossible to validate half a hundred theories so that one's choice among them will be little more than a personal one based upon certain predilections or upon an admiration of its author. The data used will be subjected to more critical analysis, and will be correlated with another line of facts, thus giving to them more cogency than a study of one line can hope to do. All this will tend to eliminate from serious consideration many ideas which under the method of simple enumeration would have to be treated.

The minister and layman who read rather than write about theories of religion, and who will follow through carefully an analysis of the types of logical method discussed,

namely, simple enumeration and functional analysis, should find themselves better able to judge the theories presented to them for acceptance. They may test theories (1) by the data presented to them in favor of a given hypothesis, or (2) by the logical method which is used to give compelling force to the data presented. They may be quite certain that hypotheses supported by the method of simple enumeration are not adequately foundationed. Such theories may be true, but they are not proved true by the method of simple enumeration. The reader is at liberty, therefore, to give them what attention he desires. There is no compelling logical reason for accepting or rejecting them. He may comment: Interesting, but not adequately proved. Or, if he is sufficiently interested in one of them, he may himself undertake the fascinating task of reworking the data presented in terms of the method of Functional Analysis. In this way he will be able to determine the possible validity of the view presented.

EDITORIAL NOTES

The Barthian Theology

Is America tardy in recognizing that a major movement in theology is in process in our day? Doctor McConnachie, of Dundee, Scotland, voices[1] the opinion of many European students of theology that such is the case. The movement originated with Karl Barth, and is stimulated by such men as Gogarten, Brunner, and Thurneysen. In parts of Germany and other European countries a good deal of interest and enthusiasm has been exhibited for the Barthian theology, though others are very critical. In America up to the present only an occasional theologian has been greatly impressed by Barthianism.

The central emphasis of the Barthian theology is the ministry of the Word of God. This must not be confused with the Bible, for the Scripture is but a part of the wider revelation of the Word of God. The Bible bears witness to the Word of God which speaks to us, for at the heart of the universe is a speaking God. God's Word is not only word, but deed. In Jesus God is present speaking to us according to our needs. It is always a definite word spoken to a particular person which places him in a situation where he must make a decision. This is the crisis which God forces upon him and in which God is revealed to him. Jesus thus speaks to us as the God-man. As Barth says, he "reveals Himself in His hiddenness, and hides Himself in His revelation." The Word of God always comes to man as absolutely authoritative. The great lesson man needs to learn is the lesson of implicit obedience.

The Barthian group is exceedingly critical of certain ten-

[1] *The Barthian Theology and the Man of Today.* By the Rev. John McConnachie, M. A., D. D. New York: Harper and Brothers. 1933. Pp. 335. $2.00.

dencies in theological liberalism. They believe that the philosophy of idealism has made theologians too optimistic about human nature, and laid too much stress on the immanence of God. They would reemphasize the wholly otherness of God. The image of God which was in man was totally destroyed by sin, so that man has no natural goodness. There is no way from man to God. Christianity brings the good news of the way from God to man. This total separation between God and man results in a depressing view of human nature. This is undoubtedly one reason that Barthianism has made slow progress in America where the sciences that deal with human nature have commanded so much attention. It is very difficult for the Barthians to escape the criticism of dualism, so sharply do they separate man and God, time and eternity. While they accept the moral dualism of the Bible, they claim not to entertain any idea of a cosmological dualism. God is immanent in the world and in the spirit of man. What they object to is extreme immanentism which they believe to be a disguised pantheism.

How Do We Know God?

THE most urgent problem for theology and the philosophy of religion today is the problem of knowledge. How can we establish the validity of our claim to know God? The answer of Barth to this question is far from satisfactory. It is altogether begging the question when McConnachie, for instance, claims that to assail Barth on philosophical grounds is to fail to understand him. Barth rejects all theories of knowledge except one—namely, revelation. The knowledge of God is a gift from God, wholly and solely. This revealed knowledge must be accepted by faith, and no objective proof is available that faith rather than scepticism is right. Barth will not admit that the reason and conscience of man can test and judge of revelation. "Only in the conscience of the new man, illumined by the Holy Spirit, is the voice of God clearly

heard." How do men recognize a revelation when it comes? The Barthian's answer is that there are no faculties, no tests, no criteria that can be applied. The recognition comes from itself. It brings its own validation. It is perfectly obvious that the door is left wide open for subjectivism. Who is there to deny the claims of any individual?

This subjectivism enters also into the Barthian theory of ethics. The Word of God, again, is the sole authority. Man must obey that, and the individual must always be sensitive to its revelation. The result on the negative side is the impossibility of telling ahead of time what one's duty is going to be, and also the impossibility of constructing a social or systematic scheme of ethics. And yet it is admitted that man cannot live for himself alone or purely individualistically. Thus we face an inconsistency in ethical theory which perhaps does not disturb very much the theologians of paradox.

It is difficult to understand how it is possible on such a subjectivistic basis to construct a system of dogmatics. With no tests and no criteria of an objective nature, it is amazing how sure these men are of themselves and their theological positions. When pressed, they have to admit that reason is the organ of revelation. Otherwise how could a revelation be received or transmitted? Further they accept the work of reason in the form of critical work on the text of Scripture. The assurance of the Barthian preachers is admirable, and doubtless it begets assurance in their hearers. It is not too much, however, to ask for a basis of assurance that begins with something better than a negative view of human nature.

BOOK REVIEWS

Joseph Smith, an American Prophet. JOHN HENRY EVANS. New York: The Macmillan Company. 1933. Pp. 447. $4.00.

THIS is an illustration of how a biography ought not to be written, but is also an illustration of how altogether too often such works are written. Perhaps it is asking too much of human nature to expect a disciple to write without bias and objectively of his beloved leader. But if this be true then the disciple should be careful not to be too extreme in his promises, or, having made them, to give some evidence of observing them.

In the opening paragraph of his preface the author states:

> In this book I have tried to give a scientific treatment of Joseph Smith, the Mormon prophet—that is, to present the available facts, without smothering these facts in opinion. This, I believe, has never been done before.

That, in the first place is rather a large undertaking and a boastful claim. How well the effort succeeds is revealed in the very first sentence of the following paragraph. "For a hundred years now a controversy has raged over everything Mormon, not only in America, but also in Europe." That is scarcely the calm, dispassionate statement of a scientist.

But it indicates what we may expect and what we do find in the story. In quoting some of the early statements of the prophet his biographer finds it convenient to omit, without so indicating, some of the extreme expressions. His confessions of having been led "into divers temptations, to the gratification of many appetites offensive in the sight of God" are not reported by the biographer but are referred to simply as "certain weaknesses." It might not be true, certainly it would not be wise, to intimate that a great spiritual leader might have been guilty of the sin of drunkenness in his youth, even though the sinner himself might so indicate by his confession.

In discussing "Mormon Polygamy" the author judiciously remarks that "It was undoubtedly a social reason primarily that gave rise to polygamy among the Mormon people." And he goes on to prove that there was even in the thirties of the past century an excess of females over males in this country resulting in prostitution and other evils. For this reason polygamy was adopted by Joseph Smith. Of course no writer of the present day would insult the intelligence of his readers by claiming a revelation in this respect on the part of the prophet. But the biographer

again fails to state that in 1852 the Mormons published the report that Smith had received such a revelation concerning "celestial marriage." Moreover, if it was for social reasons, well planned and defined, that the Mormons instituted this system why was it that Joseph himself had adopted it secretly (as the author admits) long before it became publicly known even to his own group?

It is true that the character of the Prophet of Mormonism has been greatly maligned both by the non-Mormon and by those who, once within the fold, have for whatever reason withdrawn from it. But this fulsome praise is scarcely calculated to win intelligent respect for him or his followers. The facts of history indicate that he had a genius for leadership and ability as an organizer. But the story is yet to be written which will clearly and fully approach this great nineteenth-century movement in America from the sociological view-point.

R. E. E. Harkness.

Modern Tendencies in World Religions. Charles Samuel Braden, Ph. D. New York: The Macmillan Company. 1933. Pp. xiii, 342. $2.50.

This is not an appraisal. It is a chronicle of contemporary trends in living religions. The title of the volume exactly describes its contents. By modern is meant "only the years of the twentieth century, bringing it down as near to the publication date as possible—1933." By tendencies is meant trends, or changes, whether they be reactionary or progressive. In the treatment the specific religion is discussed with a view to tabulating the changes, and therefore it is treated in its geographical distribution, not in its historical development. For example, Buddhism is not discussed as a religion, with a view to appraising its values or defects, but only Mahayana Buddhism in Japan and China as illustrating the modern tendencies.

In Chapter I the author enumerates the main factors that effect changes, namely, scientific discovery, psychological theory, economic changes, political revolutions, social readjustments in large scale, widespread general intelligence through popular education in so-called illiterate countries, cultural interchange through modern facilities for travel, through the mails carrying literature of one culture to another, through exchange of students from schools of one country to those of another, through interracial and international lectureships, through the motion-pictures making customs and manners and ideas of strange peoples familiar as if in actual social contact. Since religion is one phase of total cultural life, it is inevitable that changes in other phases, intellectual, economic, artistic, industrial, political, social and moral, should effect changes in any given religion.

In subsequent chapters the author illustrates the tendencies in India, in China, in Japan, in Islam, in Russia, and in Judaism. He has gathered his information from literary sources arising in the cultures or religions under discussion, and from persons familiar with them. Unavoidably, much space is given to quoted material. The net result is a valuable source-book for those who wish to know the actual facts concerning modifications going on in the religions with which Christianity is in contact. The reader will not be surprised to discover that each religion has its "fundamentalism" and its "modernism." The only question is, What will be the net result of the cultural interchange among religions, Christianity included, before the close of the present century?

Professor Braden had "a desire to find out what was happening in different religions, and a long, difficult search for materials to satisfy that interest." Those who have the same desire, but do not have the time, nor facilities, nor disposition for laborious research, will be grateful to him for a suggestive and informing book. He has added to its value by adding an appendix, suggesting books for further reading.

MILTON G. EVANS.

The Plain Man Seeks for God. HENRY P. VAN DUSEN, Associate Professor of Systematic Theology, Union Theological Seminary. New York: Charles Scribner's Sons. 1933. Pp. xiv, 213. $2.00.

THE aim of the author of this volume is to examine the convictions about God found in the mind of a typical layman today. He is quite right in indicating that the plain man is more disturbed over practical than intellectual problems. Many times the preacher who essays to deal with religious problems is really suggesting them. It is not quite clear that Professor Van Dusen has escaped the same dilemma. While he is writing for "the plain man," one has to conclude that his plain man must be a man with a college education or its equivalent. Probably such a dilemma is inescapable. The problems of theism are by no means simple and concrete.

What is the reason that modern men have difficulty with the faith of their fathers? Science is responsible, having progressed so prodigiously that many regard it as the sole guide to truth. Added to that there is the wrong conclusion of many that the world presents a dualism of facts and values. We need the corrective that "there is no fact without its meaning, no value which does not come to us embedded in a fact." The author suggests that while there is no dualism in reality, there is a duality of human experience. Science serves us in bringing light in regard to

facts, analyzing, describing and classifying them. But there still remains the task of discovering meanings, appreciating, evaluating and synthesizing, and this requires the intuition of religion and art.

The philosophical position by which our author attempts to synthesize the findings of science and the interpretations of religion is in the main the emergent evolution of Lloyd Morgan. According to this scheme, we are confronted with levels of reality. Matter, life, mind, and spirit, represent differences that have emerged in the world's evolutionary history, and each time we have something supervenient to what preceded it. On this basis a scientific account of reality would be incomplete. Religion is a real source for knowledge, and yet it makes use of what is disclosed at the lower levels. Reality itself is a unity. But we can only know it in its richest, most spiritual aspect through religion. We find its deepest meaning in God.

This is a thought-provoking and clear presentation of the theistic problem. It breathes the atmosphere of the religious quest, rather than a purely academic discussion. It ought to bring help to many who are in distress regarding their faith.

A. Stewart Woodburne.

The Heavenly City of the Eighteenth Century Philosophers. Carl L. Becker. New Haven: Yale University Press. 1932. Pp. vii, 168. $2.00.

This book embodies four lectures, delivered on the Storrs Foundation in Yale University Law School, 1931. Its four chapters exude sarcastic humor at the expense of philosophy in general, and of philosophers of the eighteenth century in particular. The book presents the apotheosis of that historical method utilized by the modern scientific historian, which is in sharp contrast to the method of the poor philosophers who have their "axe to grind." The author skilfully compares those "climates of opinion" characteristic of the thirteenth, eighteenth and nineteenth centuries, and elucidates those world-patterns which determined the process and content of European thinking during those periods. The book is "proof" that the "underlying preconceptions of eighteenth-century thought were still essentially the same as those of the thirteenth century." The philosophers (historians) of the eighteenth century transferred the heavenly city of Augustine from the skies to this world; and, spite of the scientists and their accrued knowledge, still clung to such obsoletes as God, morality and religious salvation. Due to the incompetency of their rationalism the philosophers turned historians. But theirs was a "new history," which attempted not to explain events in terms of origin and effect, but to "apply to them the ready-made judgment of the age

of reason," and to reconcile history with revealed truth. The latter part of the century saw philosophers turning from past and present, and visioning the future as their Land of Promise. The religious appeal to posterity gave birth to the Religion of Humanity. The experience of democratization in France and Marxism in Germany exemplifies the disillusionment which must come to those who worship at the Shrine of Posterity. This book is written in a breezy style. It will prove educative to those whose special interest is neither history nor philosophy, while for those versed in these disciplines it will be just interesting reading. Were the philosophers who are criticized in the volume living today they would be coworkers with the author in the modern movement for "debunking" history.

R. C. Bensen.

McMaster University.

Fascism. Scott Nearing. Ridgewood, N. J.: Published by the author. 1933. Pp. 58.

This pamphlet presents a valuable discussion, by a competent student of economics, of a wide-spread social movement which is of vital concern to every member of civilized society.

Fascism is here described, not as a mass-uprising led by a few ambitious soldiers of fortune, but as the effort of the prosperous middle class to save itself from further exploitation by its financial rulers and from being overwhelmed by the proletarian revolutionary movement. In successive chapters the author presents the middle-class dilemma, outlines the Fascist program, pictures Fascism in action, and indicates its probable future history.

Events in Germany and America which have transpired since this study was published corroborate the conclusions of the writer in such a striking way that added weight is given to his contention that the logical end of Fascism is autarchy, with its consequent abandonment of the gains made through modern scientific technique, and its reversion to the "village economy and localism of the Dark Ages."

The Roman Catholic Church is named as the principal ally of Fascism, because it "promises the security, discipline, and authority" without which middle class "property and privilege must speedily be lost."

Communism is looked upon as the only means of escaping the evils of capitalism and Fascism, because it alone "grasps the newest technical achievement, socializes, plans, and through its appeal to the proletarian masses, strives to establish a world economy based on guaranteed livelihood and the socialization of leisure and opportunity."

Rittenhouse Neisser.

Laymen's Foreign Missions Inquiry. India-Burma. Vol. I. Supplementary Series Part I, and Vol. IV. Supplementary Series Part II. Edited by ORVILLE A. PETTY. New York: Harper and Brothers. 1933. Pp. xvii, 258 and xxiii, 762. Each, $1.50. The complete set of seven volumes, $8.00.

Re-Thinking Missions created a greater interest in the conduct of the missionary enterprise than any volume in modern times. It was the work of the Commission of Appraisal, and was based on the reports of the Fact Finders and the regional reports of the Appraisers. We are now to have the advantage of that preliminary material in seven supplementary volumes. The two volumes before us are both concerned with India and Burma. They contain some exceedingly valuable material and throw considerable light on the conclusions of the earlier volume. We are profoundly indebted to the Laymen's Inquiry for making this material available for all students of the subject.

There is one difficulty inherent in the nature of the task itself. India is so diversified racially, linguistically, religiously, and socially, that generalization about any phase of her life is precarious. This fact is recognized by the investigators. Another difficulty is involved in works of composite authorship. Some parts are treated more thoroughly than others, and some important matters have practically escaped attention, such as the implications of Christian Ethics for race relations and for industrial relations. A review must necessarily be selective. Otherwise it would become too discursive.

The outstanding chapter of the fourth volume is that entitled "The Church and the Mission in India," contributed by the editor. It is particularly valuable as an analysis of the work of the six Foreign Mission Boards which cooperated with the Inquiry. The Telugu work and the Burmese work are the particular phases of the work of the Baptist Board examined. The examination is quite comprehensive, and the interpretation fair. The Indian Christians in the Telugu area have been mostly from the untouchables, and are in a low condition educationally and economically. Self-support is consequently very much retarded as compared with Burma. There is less of the normal evidence of self-assertiveness among the Telugu Christians than most places. This is found to be due in a considerable measure to the autocratic methods of the missionaries. In fact the Commissioners make this criticism in general of the Indian work. Indians would like the same privilege of making mistakes that the missionaries have enjoyed. They would like to be allowed to learn, even if it involves some blundering. But the missionaries lack confidence in Indian leadership and show an unwillingness to serve under Indians. There is, however, an increasing number of forward-looking young mis-

sionaries to whom such criticisms are inapplicable, and perhaps the report does scant justice to such an attitude.

Space forbids a critical review of the sections dealing with Christian education in India. There is much concrete information of value, and many worth-while suggestions. It is to be regretted that the census of 1921 is made the basis of so many tables and comparisons, just when the 1931 census is complete. Yet these returns were not available in time to be used by the Commissioners.

Many of the criticisms of *Re-Thinking Missions* were directed in the main against the theological positions. Professor Hocking has pointed out in Volume I that the specific recommendations ought to be considered quite independently of its theological sketches. It never was intended as a complete system of theology. It does not represent any school of thought, but is a workable basis for people of differing views. He has also pointed out that some have quite misunderstood its recommendations, and supposed that religious syncretism is recommended and evangelism condemned. The impression they desired to convey was precisely the contrary.

No one wants a weak, spineless Christianity with no conviction. The Commissioners summon us not to less faith but such a faith that is unafraid to recognize spiritual worth wherever it exists. The report will stand or fall as it has grasped or failed to grasp the central meaning of Christianity, which is a profound solicitude of faith.

A. Stewart Woodburne.

Interests of Chinese Students. James B. Webster. Formerly Professor of Education, University of Shanghai, Shanghai, China. The University of Shanghai. 1933. Pp. xxi, 166. 75 cents.

As an educational missionary in China for many years, Doctor Webster made a special study of the interests and general psychological background of Chinese students. The book is rather a comprehensive study of its kind. It contains a statistical and interpretative report of 4,640 boys from 12 to 25 years of age, and 842 girls from 16 to 19 years old in Christian, government, and private high schools, regarding their various interests, including the moral background of pupils, their activity, play, vocational, property, esthetic, religious and reading interests, interests in animals and persons, their fears, moral judgments, attitudes, beliefs, ideals of God and prayer, friendship and marriage.

The youth movement in China has been a radical one, and, particularly since the Nationalistic movement in 1927, there has been a

remarkable change in the attitudes and thoughts of the adolescents. This report was completed in 1925, and therefore does not take into account the changes since this movement. The author had a plan to include the interests of the students of the government schools. But the inquiry nearly altogether represents a study of the students of the mission schools. The result might be vastly different if the inquiry had included a larger percentage of the students of the government schools, for their thoughts and attitudes represent a different type from those of the students of the mission schools. Nevertheless, the study covers quite an extensive area in China, and its materials were discriminatively tabulated and arranged.

TS-TONG CHIU.

The Process of Religion: Essays in Honor of Dean Shailer Mathews. Edited by MILES H. KRUMBINE. New York: The Macmillan Company. 1933. Pp. 266. $2.25.

IT was a very happy idea on the part of Doctor Krumbine to conceive of this volume and bring it to completion. As the title indicates, it is published in honor of Dean Mathews as he comes to his seventieth birthday and retires from the active duties of the professorship and deanship which he has so notably filled through the years. One should add at once that he is still in the fulness of life in every way, and is certain to make still further important contributions to religious thinking and religious and social organization.

Important as the volume is altogether, two chapters are of particular interest to the reviewer. One of these is the first chapter, which is a biographical sketch of Dean Mathews written by his son, Robert Elden Mathews, professor of law in Ohio State University. One rarely finds in brief space a personal sketch which is at once so suitably reserved and also frankly informing. Valuable as the book would have been without this biographical note, the reader must feel distinctly that the volume would have been incomplete without this sketch.

The other chapter to which I should like to call particular attention is the second in order of arrangement, written by Prof. Edwin E. Aubrey, entitled " Theology and the Social Process," which is a summary and interpretation of the remarkable career of Dean Mathews and his contributions to the varied types of life and thinking to which he has so happily and generously devoted himself; and Professor Aubrey has furnished a splendid summary within a brief compass, for which the well-nigh countless friends of Dean Mathews and many who do not know him personally have large occasion to be grateful.

If special importance is thus attached to those two chapters, that by no means lessens the importance of the remainder of the volume. This is obvious as one notes merely the outline of the remaining chapters, where he reads of the "Prospect of Historicism in Theology," by Prof. Shirley J. Case; "Confused Protestantism," by Justin W. Nixon; the "Progress and Decline of Religion in New England," by Prof. Douglas C. Macintosh; the "Philosophy of Protestantism in Relation to Industry," by Charles A. Ellwood; the "Social and the Individual in Religion," by Daniel A. McGregor; "Truth and Paradox," by Lynn H. Hough; "Revelation in an Empirical Age," by Walter M. Horton; "Theological Contexts and Patterns," by John W. Buckham; the "Plight of Mechanism," by Richard M. Vaughan; the "New Testament and the Origin of Jesus," by Ernest W. Parsons; and the "Renaissance of Religion," by A. Eustace Haydon.

The book can hardly fail of the wide reading which it deserves.

FRANK GRANT LEWIS.

A History of Christian Thought. (Volume II. The West from Tertullian to Erasmus.) ARTHUR CUSHMAN MCGIFFERT. New York: Charles Scribner's Sons. 1933. Pp. 420. $3.00.

THERE are those who are inclined to think that the Christian church through the ages has been a repository of emotions and magic. The writing of such books as Doctor McGiffert has given us in his two volumes *A History of Christian Thought,* should go far to dispel this illusion. At least, so far as the periods covered by those two volumes are concerned, the great thinking of the world was being done by the sons of the church.

This second volume, "From Tertullian to Erasmus," brings to us a long line of men who by their incessant labors made the Catholic church essentially what it is today. For here you will find the emerging theologies and practices which, in the following centuries, hardened into dogma and custom, and now represents the unchangeable position of Roman Catholicism as we know it.

The author of these volumes has been able to present to us the stream of catholic thought without losing the charm of those human channels through which it flowed. And this forms one of the greatest charms of the book. Since thinking is necessarily done by men, then a history of Christian thought brings men very much to the fore, and rightly so. Here in review will pass Ambrose, Augustine, Gregory the Great, Anselm and Abelard, with a chapter on Bernard of Clairvaux, together with Francis

of Assisi, the severity of the one melting away under the beauty and grace of the other. And amidst others is Thomas Aquinas, who revived the old Aristotelian philosophy and somehow brought it into line with Christian thought. He it was, above all others, who shaped Catholic theology as we find it today. Strangely enough he was in his day, and for many years afterward, looked upon as a heretic. Both Paris and Canterbury condemned him. Yet, in a brief time, he was canonized by Pope John XXII. So the heretic of today becomes the orthodox of tomorrow.

There is a valuable chapter on the "Sacraments," another on the "Church and the Papacy," and one on the "Mystics." The volume ends with a notable contribution on "Erasmus and the Humanists."

Since the publication of this second volume, Doctor McGiffert has passed away. He has left us two extremely well-written and invigorating volumes on this great subject to which he gave his life's strength. The church will long remember him as a great scholar and a fine Christian gentleman.

GEORGE FERGUSON FINNIE.

The Church and the Jews in the XIIIth Century: A Study of Their Relations During the Years 1198-1254. Based on the Papal Letters and the Conciliar Decrees of the Period. SOLOMON GRAYZEL, Ph. D. Philadelphia: The Dropsie College for Hebrew and Cognate Learning. 1933. Pp. 377. Cloth, $3.50; paper, $3.00.

THIS is Doctor Grayzel's published thesis, submitted in partial fulfilment of the requirements for his degree at Dropsie College and constitutes an excellent source-book not only in the history of the Christian church but also in the life of the Jewish people at the close of the Middle Ages in Europe.

Nine very brief chapters, covering the first eighty-three pages of the book, give the author's interpretation of the church's attitude toward the Jews as discovered in the Papal Letters and the Decrees. It is his conclusion that "it seems undeniable that the popes tried to protect the Jews; nor can it be doubted that their efforts met with some success." Nevertheless the Jews were finally given "a place outside of Christian Society," Innocent III "marking their exclusion by means of the Badge." The reason for this driving of a whole race beyond the protection of the church is to be found in the growing nationalism of Europe, the new economic order and the rise of the burgher class, but chiefly in the effort of the hierarchy to enforce its absolute authority and effect complete unity in this age of political and social disturbance.

The balance of the book contains the original documents from which the study was made. The Latin text is given with its English translation,

making readily available very valuable sources in this important field of the church's activities.

A bibliography and index add to the value of the thesis as published.

R. E. E. HARKNESS.

Religion and Its Social Setting, Together with Other Essays. ABRAHAM CRONBACH. Cincinnati: The Social Press. 1933. Pp. xxx, 255.

STUDENTS at Union Hebrew College out of their high esteem and deep affection have dedicated this volume to Professor Cronbach on the occasion of the tenth anniversary of his teaching in the institution. A reading of the book at once reveals those qualities of insight and kindliness in the master that would instantly arouse the love and loyalty of the pupils who were privileged to sit in his classes. Two tributes by students are printed—one, Cronbach—The Thinker; the other, Cronbach—The Teacher.

The book receives its title from a series of nine essays or chapters under the general heading, *Religion and Its Social Setting,* in which the author demonstrates that our experiences and systems of knowledge are but expressions of human purpose or its synonyms, aim, wish, want, desire, interest, craving, etc. The terms we use and names of objects are for purposes of distinction as when we speak of hill or plain. So likewise purpose explains our moral and ethical differentiations. "'Good!' said the Republican in 1928 when Hoover's victory was announced. 'Bad!' said the Democrat."

Thus religion might be defined as "a person's assertion of his highest purpose." Such a definition "provides for the countless diversities of religion" and, we might add, for the strange beliefs which constrain individuals to deeds of lofty heroism or stubborn antisocial menace. So the word "God" is most expressive of purpose. And herein may lie the sources of present-day uncertainties in religion or of the causes of the so-called conflict between science and religion. For the term is used indiscriminately to mean First Cause, Creator, Moral Arbitrator, Father. So the purpose of its use shades all the way from the scientific as cause through the moral for social control to the inspirational as love and goodness. Doctor Cronbach insists that the word should be used only in this latter sense, guaranteeing the craving and yearning of man for spiritual certainties and satisfactions. Religion, then, is the affirmation of the noblest and finest of human experiences of love, good-will, loyalty, and faithfulness.

The main part of the book—pages 99-249—is a republication of a

number of studies in Jewish literature, some of the titles of which are: "Philanthropy in Rabbinical Literature," "Family Life Ideals," and "Unmeant Meanings of Scripture."

R. E. E. HARKNESS.

Scientific Theory and Religion: The World Described by Science and Its Spiritual Interpretation. ERNEST WILLIAM BARNES, Sc. D., Bishop of Birmingham. New York: The Macmillan Company. 1933. Pp. xxiv, 685. $4.00.

THE present volume is the text of the Gifford lectures delivered by Bishop Barnes at Aberdeen 1927-1929. The subtitle is an accurate description in brief of its subject-matter. Bishop Barnes is a Fellow of the Royal Society and has done magnificent service in maintaining the intellectual respectability of Christian thinking in the world of British scientists. There is no religious leader to whose voice the leaders of scientific thinking are more ready to listen. This volume will doubtless be his *magnum opus* in that field where he is an outstanding authority.

The progress of science is in the direction of increasingly closer approximations to truth. The natural sciences are disclosing the indisputable facts about the physical world, the world of nature. Reflection upon the scientific knowledge that is our heritage today leads to certain spiritual or metaphysical conclusions. The qualitative phases of experience have to be interpreted, as well as the quantitative. On this basis it is legitimate, beginning with the facts of science to reach a belief in a God. Our faith leads us to think of Him as the Mind whose creative activity is manifest in the phenomenal world. Though science can give us only knowledge of the phenomenal world, Barnes does not therefore have recourse to dualism to maintain his religious faith. On the contrary he is a monist, maintaining that freedom and law, the moral and the natural, the qualitative and the material may be combined in a single planned order. And it is his faith that God is that unifying and combining Spirit that makes this order unitary.

Before the author outlines his philosophical and theological conclusions he takes us for a remarkably erudite excursion into the realm of the sciences. We have to travel with him through the findings of the physical sciences, including their mathematical implications and supports. After that he leads us into the domains of biological science, leading up to a discussion of the place of man in the world, and of the development of his culture, including religion. This means that he is confronted with various series of facts which are related to one another, and yet the interrelationship of which is not self-evident. The theory of "emergent evolution" finds favor as best able to explain how matter, life, mind, and spirit

are interrelated. Such a philosophy, while supporting the realistic tendencies of science, lends itself to a monistic view of reality, and therefore is useful to the theologian who is searching for a philosophy of religion that will give due recognition to the work of the sciences.

Probably not many readers will be able to follow the Bishop through his technical discussions of science. Nevertheless the careful student will find sufficient descriptions to follow the main thread of the argument, even if he has to pass over certain passages. The book is calculated to strengthen the position of the philosopher of religion who is persuaded that religion and science can live together in the world of reflection. While it is free from dogmatism, it nevertheless breathes the spirit of vital religion.

A. Stewart Woodburne.

Moral Man and Immoral Society. Reinhold Niebuhr. New York: Charles Scribner's Sons. 1933. Pp. xi, 284. $2.00.

"Whatever increase in social intelligence and moral good-will may be achieved in human society, may serve to mitigate the brutalities of social conflict, but they cannot abolish the conflict itself." This is the burden of *Moral Man and Immoral Society* given in Mr. Niebuhr's words from his introduction. The book itself marshals the evidence as the author sees it. Through ten well-defined discussions, Mr. Niebuhr by "analyzing the moral resources and limitations of human nature" and "tracing their consequences and cumulative effect in the life of human groups and weighing political strategy in the light of ascertained facts" reaches out after "political methods which offer the most promise of achieving an ethical social goal." The goal itself cannot be reached for "human society will never escape the problem of the equitable distribution of the physical and cultural goods which provide for the preservation and fulfilment of human life." Rational and religious resources in group-life are insufficient. Society cannot be expected to live by the principle of love. A measure of coercion is necessary. Violent coercion can be justified ethically for nothing is inherently immoral save ill will. The violence of communism and the non-violent coercion of a Gandhi are of a kind since the same social effects result. There is little choice between revolution as an instrument of social justice and political coercion. Both are fraught with danger. The one through the inevitable centralization of political power without adequate social control and the other the capitulation of leadership due to human weakness and the pull of nationalist interest. The most effective power for social justice will be individuals who are committed to the illusion that perfect justice is a possible social achievement.

The charge will be brought against Mr. Niebuhr that he is unduly pessimistic. Many will discount his work for that reason. To do so, however, is to be guilty of that very superficiality and sentimentalism which Mr. Niebuhr so vigorously pillories. It is just such honest thinking as we have in *Moral Man and Immoral Society* that is putting a little light in the eastern sky. When more men travel the same road of disillusionment, we shall be in a position to speak of tomorrow with more hopefulness. An age as morally impotent as our own is not coming out of anything but rather going deeper. The way out is in more realistic analysis such as Mr. Niebuhr has given us, but at the same time profounder thinking. It will be along the line of his own sensitive conscience, but with a clearer perception of a living God with whom man may have an increasing fellowship only as he yields to the law of love. The concept of God as absolute love is an inherited concept from our yesterdays and must be reborn if moral impotence is to be replaced by moral power. When love is discovered anew as the result of more thoroughgoing thought and the pressure of necessity in experience, a factor which Mr. Niebuhr does not seem to take into account, pessimism will give way to hope. Nor is this without foundation. Mr. Niebuhr has said that the greatest force for social justice is in individuals. Quite so, only not individuals who have substituted an illusion for reality but who, rather, subordinate their lives in an ever more effective fashion not to love as the law of life because they believe such a principle can achieve social justice, but because it is the basis of their fellowship with a living God.

Mr. Niebuhr's book has more to commend it than the central problem with which it deals. His treatment of Mr. Gandhi is a splendid piece of writing and the analysis which he makes of the outlook of the various social groups making up present-day society is enlightening reading especially for ministers. Mr. Niebuhr is not to be ignored and is the friend of those who seek for a world wherein dwelleth righteousness.

A. Herbert Haslam.

The Social Gospel and the Christian Cultus. Charles Clayton Morrison. New York: Harper and Brothers. 1933. Pp. xii, 259. $2.00.

This volume is the series of seven lectures delivered in 1932 on the Rauschenbusch Lectureship Foundation at the Colgate-Rochester Divinity School. To list the subjects treated is to incite interest and awaken expectation: "The Arrest of the Social Gospel," "The Social Orientation of Worship," "The Social Extension of Theology," "The Social Reconstruction of the Church," "The Social Expansion of Christian Ethics,"

"The Primacy of the Social Gospel in Original Christianity," "The Recovery of the Autonomy of the Christian Cultus."

An incidental value, yet according to the author one of the major values of the lectures, is his emphasis on Professor Rauschenbusch's place in present-day Christian worship and thinking. In the chapter on "The Social Extension of Theology," Doctor Morrison calls attention to the relative value of Professor Rauschenbusch's works. In *Christianity and the Social Crisis,* and *Christianizing the Social Order,* Rauschenbusch defined the task which confronts the church. In his *Theology for the Social Gospel,* "he forged the intellectual tools with which the task is done." He laments, as many others do, that the last-named volume has been neglected. "This, it seems to me, is Rauschenbusch's crowning contribution to the social gospel. No more important service could be rendered in his memory than to stimulate a wide reading of this least-known of his works." The lecturer has rendered this service, and in addition has given a suggestive interpretation of Professor Rauschenbusch's contribution to Christian cultus as priest as well as prophet. The lectures taken as a whole make evaluation difficult, for the lecturer disclaims historical competency to treat several of his themes, and confesses that he writes with radical intent. "I have written lectures; not essays; nor, I fear, a closely woven argument. The mood in which the entire work has been done was determined by the constant visualization of an audience. Yet I do not ask for mercy from the reader on this account . . . they must be judged, nevertheless, by the single standard of truth which applies to every expression of opinion."

The lecturer shows little mercy on those whom he rebukes; his hearers were, no doubt, entertained, stimulated and shaken out of their complacency; readers will value the expressed "opinions" by the standard they themselves select, whether literary, or theological, or logical refinement, or historical accuracy. But, at any rate, readers will miss much if they fail to read these opinions expressed with the vigor and vehemence and insight characteristic of the editor of *The Christian Century.*

MILTON G. EVANS.

The Buddha and the Christ: An Exploration of the Meaning of the Universe and of the Purpose of Human Life. BURNETT HILLMAN STREETER, Ireland Professor of Exegesis in the University of Oxford. New York: The Macmillan Company. 1933. Pp. xiii, 336. $2.00.

TO BE selected as Bampton Lecturer is recognition of attainment in scholarship and acknowledgment of extraordinary ability to fulfil the conditions

of the Lectureship. To announce a new book by Streeter is almost to guarantee its sale to the readers of his earlier volumes. He is always instructive as well as interesting. Few critics are more painstaking and discriminating. To an unusual degree he combines the analytic mind of the scientist and the synthetic temper of poet and philosopher.

This volume, as its subtitle attests, is a contribution to the philosophy of religion. It is also a comparative study of religions, specially of Buddhism and Christianity, with a view to discovering their relative values in attaining a satisfying view of life.

Lecture I, "Science and Religion," deals with a fundamental problem of knowledge, namely, does religion provide a way of apprehending reality as valid as science? His answer is "Yes." In giving reasons for his answer he develops the position he maintained in his widely-read earlier volume, *Reality*. He claims that scientific exploration is related to reality "as a map to a landscape, or as the lines on a gramophone record to the music as heard." If science provides the map or record only, is there any way by which we can see the landscape, or hear the tune? The lecturer asserts that religion provides the way, and that the great religions are *objectifications* of race-experience, and therefore provide materials for knowledge of aspects of reality that lie beyond the range of scientific knowledge, supplementary but not contradictory.

This is the hypothesis he tests in Lectures II-V, by concentrating on a comparative study of Buddhism and Christianity. As Bampton Lecturer, he was not content to depend on books and information gained by long visits to India and Ceylon in 1913 and to Japan and China in 1929. For the special purpose of these lectures he again visited Japan in 1931, and was honored by invitations to lecture in the Imperial Universities of Tokyo and of the provincial capitals, and in educational institutions of Christian foundation. By constant intercourse with Buddhist scholars and by observing worship in temples, he endeavored to gain a sympathetic understanding of the cults and theology, and feel the inner quality, as far as possible, of the religion with which Christianity must compete in winning the adherence of China and Japan. As may be expected, Lecture II, "The Buddha and the Christ," Lecture III, "Evolving Buddhism," and Lecture IV, "Evolving Christianity," are amazingly fresh and suggestive and informing. Lecture V, "Magic, Philosophy and Religion," describes the alien elements in all historical religions, and isolates the distinctively religious. The remaining lectures deal with the permanent problems in life: Pain, Action and Ideal, and Immortality. With clearness his oftentimes brilliant comments disclose the superficial resemblance of later Buddhist thought and practice with those of Christianity, and that

Buddhism at its best is not at all a gospel as compared with the message of Christ.

Two brief appendices on "The Buddhist Sects of Japan" and "The Idea of the Holy" add value. Keen comments on Idea of the Holy will interest those attracted by Otto's theory of the "numinous."

Of the long list of lectures delivered on the Bampton Foundation, these by Streeter find a conspicuous place.

MILTON G. EVANS.

A World That Cannot Be Shaken. ERNEST FREMONT TITTLE. New York: Harper and Brothers. 1933. Pp. x, 137. $1.00.

EACH of the ten sermons included in this volume comes from the heart and brain of a preacher who is not afraid to come to grips with the problems of today, whether intellectual, social, or economic. The themes he chooses are of vital interest. The opening chapter on "The Living God" provides ground for a reasonable faith; another, on "The Achievement of Poise" inspires courage in the face of trying circumstances; another, on "Mountains and Molehills" awakens a realization of the possibility of rising above pettiness and bitterness through trust in God. The final sermon which gives title to the book insists that "a world that cannot be shaken" must be "founded in accordance with the will of God."

Such preaching, during a fourteen years' ministry in Evanston, has not only greatly affected the religious life of that community, but also extended its inspiration throughout the entire country. In his introduction to the book, Doctor Luccock explains this widening influence as "the sure response to honesty, to an undeflected instinct for those major issues of life that matter supremely, a ruggedness of mind, able to grapple with the ugliest facts and most difficult problems, absolute fearlessness, a sensitive sympathy, and a profound faith in God."

RITTENHOUSE NEISSER.

How the New Testament Came to Be Written. WILLIAM OWEN CARVER. New York: Fleming H. Revell Company. 1933. Pp. 123. $1.00.

THE author is Professor of Comparative Religion and Missions at The Southern Baptist Seminary, and in this book has undertaken the worthy task of showing "the chief actual historical processes" out of which the New Testament writings grew, and indicating "how they fit living conditions of our own age."

The reader is reminded that Jesus left his disciples with an experience, a sacred book, a commission, and the Holy Spirit; but with no command, ambition or thought of writing of him. Writing became "necessary and

inevitable" only because Christ was doing through them something new in the world which required interpretation. In separate chapters the New Testament writings are grouped and considered as the literature of "An Extending Gospel," "A Growing Church," "A Developing Theology," "A Controverted Faith," "A Persecuted People."

The work is scholarly in its approach, but strongly conservative in its conclusions, e. g., the Epistle of James is regarded as the earliest of the New Testament writings; the Johannine authorship of the three general epistles which bear his name, as well as of the Fourth Gospel is accepted; Paul is regarded without question as the author of the pastoral Epistles.

Reference is made with approval to writings of Harnack, Goodspeed, and Vedder, but care is taken to forewarn the reader against following these teachers too far. Some of Harnack's interpretations are said to be "too much influenced by his critical views." The "critical position" of Professor Goodspeed is represented as "too one-sided," since he "places the Gospels and Acts and some of the Epistles twenty to forty years too late." Doctor Vedder is reported as inclined to be "radical" in his "general attitudes."

The book is written in a fine and reverent spirit and is worthy of extended use, especially in summer assemblies, educational conferences, and teacher-training classes.

RITTENHOUSE NEISSER.

General Psychology. GARDNER MURPHY. New York: Harper and Brothers. 1933. Pp. x, 657. $2.75.

PSYCHOLOGY concerns itself with the interrelation between human organism and its stimulus world. Because type relations are manifold, a wide variety of psychologies is possible. For instance, there is social psychology, educational psychology, abnormal psychology, and so on. The author, concerning himself with "general" psychology, has attempted to elucidate the fundamental principles of psychology as a science, leaving their application to this or that situation for other texts. Hence the physiological, and at times the chemical, factors bulk large in the discussion. This approach is rewarding through the major part of the book. When, however, the author comes to the subject of personality in his closing chapters, it is doubtful if his materials carry the same weight of conviction. He has been forced to omit so many phases of social interactionism that he has hardly given a clear description of personal nature.

The book contains several distinctive earmarks. The subject of motives rather than instincts occupies the early chapters. They are ex-

perimentally determined, not speculatively as the instincts. And rather than listing emotions, the author's interest lies in uncovering behavior-patterns and noting how they act under various circumstances. The main body of the book deals with the senses and the learning process. Scores of illustrations representing research projects and of diagrams indicating findings are published to make vivid the claims of the printed page. Perhaps this experimental evidence, gathered from many laboratories, is the text's outstanding value. It carries a sense of accumulative authority. It shatters many of our popular notions concerning hereditary influences, racial superiority, fixed habits and character. It indicates repeatedly what a highly complicated mechanism man is and, as yet, how little we know about him. Although Murphy marshals his material as an expert and speaks with a sense of authority, he is never dogmatic. On the contrary, he is quick to defer judgment until more evidence is gathered. Another significant feature of the book is the generous introduction to laboratory methods of studying qualitative phases of personality. It is astonishing how rapidly qualitative realities are yielding to quantitative measurement. Not the least instructive are the opening and closing chapters in the volume, respectively entitled, "Psychology as a Science" and "Psychological 'Schools.'"

General Psychology will serve the purpose of an excellent elementary text-book. It will prove no less rewarding to the general reader who desires to acquaint himself with the most recent studies in this field.

STEWART G. COLE.

Faith: An Historical Study. STEWART MEANS. New York: The Macmillan Company. 1933. Pp. 334. $2.50.

A BOOK on the history of Christianity would be no new thing, nor would a history of Christian doctrine, but the history of one word, though that word is almost fundamental to Christianity and Christian doctrine, is. This is the task Doctor Means, pastor of the Protestant Episcopal Church of Saint John's, New Haven, Conn., sets himself as he seeks by swift but thorough study of Christian teaching to discover what was meant by the term "faith" as used by various scholars in the different periods of the Christian era.

It may be said that in general the work has been well done. Beginning with the origin of the conception among the Jews, its course is followed through the New Testament, the teachings of the second and third centuries, the theology of Saint Augustine, the position of Thomas Aquinas, the definition by Martin Luther and other reformers, and the decisions

of the Counter-Reformation to the orthodox views of today. At times the word has referred to the act, the ordering of one's life upon the basis of a compelling belief; at times it has signified the object of belief, a body of doctrine perhaps; and at others it has been the mystical union of these two—a union of the believer with God or with Christ.

Though the book is a very valuable contribution to the historical study of this inner motivating force of Christianity, it might be criticized for not giving the views of many other great leaders of thought in the history of the church. There are many, both of pre- and post-Reformation periods, who have mightily influenced Christian thought and action, such as John Wesley—to mention but one—who are scantily, if at all, recognized. But, perhaps, it is asking too much to have the entire history compressed within the limits of one volume.

Also, when it comes to a statement for today, the author reveals his Episcopal heritage. Faith becomes largely the body of doctrine formulated and taught by the church. But it is a very serious question whether the present generation will accept that definition of the word, as enthusiastically and completely as they will accept an interpretation in terms of a great adventure of life upon the principles and practices of Jesus himself.

R. E. E. Harkness.

The Social Triumph of the Ancient Church. Shirley Jackson Case. New York: Harper and Brothers. 1933. Pp. 250. $2.00.

Most of the former books by Professor Case, which have given him international recognition as a scholar and author, have been studies of Jesus presenting his teaching, his way of life and the interpretations of him by his disciples throughout the years of the Christian era. Others have given the background, social, political and religious, out of which the new movement came and upon which it progressed.

But the present book under review may be said to be a study of the disciples themselves within the first three centuries especially. In the first four chapters is presented the world order in which these Christian men had to live and the way in which they met those conditions—now conforming to them, now perhaps succumbing to them and at times mastering and transforming them.

What of human values or social welfare? "In the world where Christianity arose it was commonly believed that human welfare was the business of Deity." How then could the Christians who refused to reverence and respect the Roman gods prove that their religion, that is, their God, could do more for the benefit of mankind than these others? "Only

by becoming themselves the actual saving leaven in the social structure could they reverse popular suspicion."

The early Christians "were notably lacking in worldly possessions" and were indifferent to them, their thoughts being set on heavenly things. But since Jesus did not come in physical form, these people soon found themselves in possession of earthly goods. How did they meet the extravagant display of wealth in their day and how did they justify their own wealth? Could property be consecrated to God? How near to us of today does Professor Case make these Christians of the first centuries?

How long could these men and women continue to be those of no repute, the humble, poor, slaves? And how long remain "exclusive and non-social"? When the "mighty" did begin to come into the fold, did it cause concern to the traditionalist or orthodox? And what could the church do to meet this natural human desire for recognition and social position among its members? Can one be a Christian and be well-to-do, cultured, socially prominent?

And there was the political world. "Loyalty to the state required full allegiance to its deities." But this the early Christians could not give. And when they became numerous and socially significant their attitude, causing innumerable conflicts, must be reckoned with. The state at times cruelly persecuted these obstinate folk. But by the fourth century the State and Church had become one. How was that accomplished?

These and many others are questions which Doctor Case raises and answers in this his *Rauschenbusch Memorial Lectures,* delivered at Colgate-Rochester Divinity School, April 18-21 of this year. Not speaking on the theme of the social gospel or task of the church today, but with his fifth lecture interpreting the present in the light of the church's achievements in the past, his book forms one of the ablest contributions to this present-day problem. Telling simply but comprehensively the story of the past, every minister and every social worker will find counsel, guidance, inspiration in these lectures.

R. E. E. Harkness.

BOOK NOTICES

Christ and Human Suffering. E. Stanley Jones. New York: The Abingdon Press. 1933. Pp. 231. $1.00.

The well-known author of *The Christ of the Indian Road* has given us another volume growing out of his missionary experience. One of the most acute problems that has beset humanity is suffering, and nowhere has it been more poignant than in India and China. Doctor Jones relates numerous instances in illustration of the problems raised by suffering people in these lands. He compares and contrasts the attempted solutions of various peoples and faiths. Finally, he brings to bear in a practical way the significance of the Christian way of life for the problem of pain. Possibly the philosophic student who is looking for a satisfying theory of the place of suffering in human experience will find little that is new in this book. Doubtless some who suffer will, however, find illumination and strength from its pages, as it endeavors to reconcile the experience of pain with faith in a God of love. The appeal of the book is its combination of human interest and exuberant faith.

The General B. Y. P. U. Manual. Jerry E. Lambdin. Nashville: Baptist Sunday School Board. 1933. Pp. 160. Cloth, 60 cents; paper, 40 cents.

This volume calls attention to the emphasis among Baptists of the Southern States of the work of Baptist young people. In 1925 Mr. Lambdin issued a volume entitled *A General B. Y. P. U. Organization,* which has been widely used. The present book employs the material presented in 1925, and brings the development in thinking and organization up to the present time, dealing with the general principles involved and arranging abundance of materials in detail, both for information in the activities of young people for forward-looking suggestions. Naturally not all that is offered can be used in any one place or by any one group, but there is plenty to stimulate according to local conditions. Special attention may be called to the first chapter, which is particularly valuable because in it has been assembled a large amount of data concerning the origin and development of the Baptist Young People's Union.

BOOKS RECEIVED

Snowden's Sunday School Lessons, 1934. JAMES H. SNOWDEN. New York: The Macmillan Company. 1933. Thirteenth Annual Volume. Pp. v, 373. $1.35.

China. (Volume II, Supplementary Series, Part 1.) New York: Harper & Brothers. 1933. Pp. xxiii, 225. $1.50.

China. (Volume V, Supplementary Series, Part 2.) New York: Harper & Brothers. 1933. Pp. xxviii, 725. $1.50.

The Epistle to the Hebrews. THEODORE H. ROBINSON. New York: Harper & Brothers. 1933. Pp. xx, 206. $3.50.

The Protestant Churches and the Industrial Crisis. EDMUND B. CHAFFEE. New York: The Macmillan Company. 1933. Pp. xii, 243. $2.00.

Personality and the Fact of Christ. HAROLD PAUL SLOAN. Nashville: Cokesbury Press. 1933. Pp. 261. $1.50.

Does Science Leave Room for God? R. O. P. TAYLOR. Nashville: Cokesbury Press. 1933. Pp. 246. $1.25.

What Is Salvation? E. S. WATERHOUSE. Nashville: Cokesbury Press. 1933. Pp. 269. $1.25.

What Can We Believe? JAMES GORDON GILKEY. New York: The Macmillan Company. 1933. Pp. vii, 164. $1.50.

Standards and Trends in Religious Education. HUGH HARTSHORNE, HELEN R. STEARNS and WILLARD E. UPHAUS. New Haven: Yale University Press. 1933. Pp. vii, 230. $2.00.

Contemporary American Theology. Edited by VERGILIUS FERM. New York: Round Table Press, Inc. 1933. Pp. xx, 376. $3.00.

The Secret of the Saints. SIR HENRY S. LUNN. New York: The Macmillan Company. 1933. Pp. xi, 229. $1.00.

The Christian Belief in God. ALFRED E. GARVIE. New York: Harper & Brothers. 1933. Pp. 470. $3.50.

Gandhi Versus the Empire. HARIDAS T. MUZUMDAR. New York: Universal Publishing Company. 1932. Pp. xii, 352. $3.50.

The Power of the Commonplace. THEODORE CUYLER SPEERS. New York: Harper & Brothers. 1933. Pp. ix, 107. $1.00.

The Doctrine of God. ALBERT C. KNUDSON. New York: The Abingdon Press. 1933. Pp. 512. $3.50.

A Short Exposition of the Seventy Week Prophecy. PHILIP MAURO. Grand Rapids: Wm. B. Erdmans Publishing Company. 1933. Pp. 40. 25 cents.

Japan. (Volume VI, Supplementary Series, Part 2.) Edited by ORVILLE A. PETTY. New York: Harper & Brothers. 1933. Pp. v, 316. $1.50.

Prolegomena to the Study of the Lectionary Text of the Gospels. Edited by ERNEST CADMAN COLWELL and DONALD W. RIDD. Chicago: University of Chicago Press. 1933. Pp. 161. $2.00.

INDEX

African Colonization
  Origin and Early History of the African Colonization Movement and Its Relation to the Dream of a Christian Empire in Africa, 320
Agate, Herbert
  Religion of My Great-Grandfather, 335
Albigenses
  See Bogomils
Anderson, John B.
  Character of God, 346

Baker, Frederic R.
  Book Review
    Sanderson: Strategy of City Church Planning, 374
Baldwin, Arthur C.
  Religious Values of the Virgin Birth, 419
Baptists
  Baptist Response to the Rebirth of Nationalism, 429
Barth, Karl
  Barthian Theology, 480
Bensen, R. C.
  Book Review
    Becker: Heavenly City, 486
Bernhardt, William H.
  Concerning Definition, 458
Bertram, Georg
  Problem of Death in Popular Judæo-Hellenistic Piety, 257
Bogomils
  Bogomils, Precursors of the Albigenses, 12
Book Reviews
  Andrews: What I Owe to Christ, 382
  Atkins: Religion in Our Times, 114
  Barnes: Scientific Theory and Religion, 494
  Barrett: Ethics, 383
  Becker: Heavenly City, 486
  Bergsma: Sons of Sheba, 382
  Bowie: When Christ Passes By, 121
  Braden: Modern Tendencies in World Religions, 484
  Brightman: Moral Laws, 370
  Broughton: Idea of Progress in Philo Judæus, 242
  Brown: Have We Outgrown Religion? 115
  Butzer: You and Yourself, 377
  Carver: How the New Testament Came to be Written, 499
Book Reviews (Cont.)
  Case: Social Triumph of the Ancient Church, 502
  Cosmology, 383
  Cronbach: Religion and Its Social Setting, 493
  Czako: Philosophy of Religion, 371
  Denney: Career and Significance of Jesus, 245
  Dewar: Psychology for Religious Workers, 119
  Dewey and Tufts: Ethics, 125
  Dodd: Moffatt New Testament Commentary, 366
  Dove: Cultural Changes in the Church of the Brethren, 250
  Evans: Joseph Smith, 483
  Everett: Hygiene of Marriage, 250
  Federal Council . . .: Our Economic Life, 124.
  Ferm: Contemporary American Theology, 243
  Fiske: Study of Jesus' Own Religion, 113
  Fleming: Ventures in Simple Living, 382
  Fosdick: Pilgrimage to Palestine, 255
  Friess and Schneider: Religion in Various Cultures, 248
  Fryberger: Riches for All, 124
  Garrison: March of Faith, 375
  Gilkey: Perspectives, 255
  Gordon: Rebel Prophet, 127
  Graebner: God and the Cosmos, 255
  Grayzel: Church and the Jews, 492
  Hartshorne: Character in Human Relations, 235
  Hartshorne and Lotz: Case Studies in Present-Day Religious Teaching, 368
  Heiler: Prayer, 117
  Holman: Cure of Souls, 237
  Hough: University of Experience, 377
  Hume: Treasure-House of the Living Religions, 238
  Janes: Screen and Projector in Christian Education, 254
  Jones: Blundering into Paradise, 377
  Jones: Christ and Human Suffering, 504
  Jones: Preface to Christian Faith, 116
  Jones: Richmond Hill Sermons, 382
  Keller: Question of the Cross, 254

Book Reviews (Cont.)
Kenyon: Books and Readers in Ancient Greece and Rome, 376
Krumbine: Little Evils that Lay Waste Life, 377
Krumbine: Process of Religion, 490
Lambdin: General B. Y. P. U. Manual, 504
Lamsa: My Neighbor Jesus, 253
Laymen's Foreign Missions Inquiry, 107, 488
Lindley: Human Nature and the Church, 120
Lyman: Meaning and Truth of Religion, 379
McCasland: Resurrection of Jesus, 364
McConnachie: Barthian Theology, 480
McConnell: Christian Ideal and Social Control, 117
McFadyen: Introduction to the Old Testament, 380
Macfarland: Christian Unity in Practise and Prophecy, 369
McGiffert: History of Christian Thought, 491
Mackay: Other Spanish Christ, 239
Mauro: Of Things which Soon Must Come to Pass, 255
Means: Faith, 501
Merrill: Way, 383
Morrison: Social Gospel and the Christian Cultus, 496
Murphy: General Psychology, 500
Nanjundayya and Ananthakrishna Iyer: Mysore Tribes and Castes, 246
Nearing: Fascism, 487
Newman: Manual of Church History, 255
Newton: Angel in the Soul, 121
Niebuhr: Moral Man and Immoral Society, 495
Palmer: Lord's Prayer, 127
Phelan: New Handbook of All Denominations, 249
Phelps: Bible Looks You Over, 248
Phillips: Seeing the Invisible, 121
Quick: Ground of Faith, 238
Rivenburg: Harriet Martineau, 123
Robertson: Word Pictures in the New Testament, 254
Sanderson: Strategy of City Church Planning, 374
Schweitzer: Out of My Life and Thought, 251
Servetus: Two Treaties of Servetus, 254
Sherrill: Religious Education in the Small Church, 126
Shoemaker: Conversion of the Church, 378
Smith: Disciple's Commentary, 235
Book Reviews (Cont.)
Sockman: Unemployed Carpenter, 377
Sprau: Literature in the Bible, 123
Stidger: Edwin Markham, 373
Stidger: Planning Your Preaching, 122
Stolz: Pastoral Psychology, 120
Streeter: Buddha and the Christ, 497
Tittle: World that Cannot Be Shaken, 499
Van Dusen: Plain Man Seeks for God, 485
Webster: Interests of Chinese Students, 489
Weston: Prophets and the Problem of Life, 126
Whitehead: Adventures of Ideas, 372
Wieman, Macintosh and Otto: Is There a God? 240
Wishart: Revolutionary Theistic Socialism, 127
Zeitlin: Historical Study of the Canonization of the Hebrew Scriptures, 246

Challenge of Our Tomorrows, 288
Chastisements of the Divine Love, 168
Chave, Ernest J.
Measuring Worship, 61
Chiu, Ts-Tong
Book Review
Webster: Interests of Chinese Students, 489
Christianity
Challenge of Our Tomorrows, 288
Christ's Challenge to Sacrifice, 410
Religious Values of the Virgin Birth, 419
Christianity and the Humanistic Mood, 145
Church
Country Church and the Immigrant, 93
Clarke, George A.
Cultural and Preaching Values of Philosophy, 3
Cole, Stewart G.
Book Reviews
Dewar: Psychology for Religious Workers, 119
Everett: Hygiene of Marriage, 250
Hartshorne: Character in Human Relations, 235
Holman: Cure of Souls, 237
Murphy: General Psychology, 500
How Real Is the Religious Object? 81
Consider the Lilies, 28
Country Church
See Church

Dayton, Charles S.
Minister's Greatest Need, 443
Death
Problem of Death in Popular Judæo-Hellenistic Piety, 257
Definitions
Concerning Definition, 458

Editorial Notes, 107, 359, 480
Elsbree, Oliver W.
Origin and Early History of the African Colonization Movement and Its Relation to the Dream of a Christian Empire in Africa, 320
Enslin, Morton S.
Book Reviews
Broughton: Idea of Progress in Philo Judæus, 242
Dodd: Moffatt New Testament Commentary, 366
Kenyon: Books and Readers in Ancient Greece and Rome, 376
Lamsa: My Neighbor Jesus, 253
McCasland: Resurrection of Jesus, 364
Sprau: Literature in the Bible, 123
Problem of Death in Popular Judæo-Hellenistic Piety, 257
Ethics
Contribution of Ethics to Recent Christian Thought, 72
Evans, Milton G.
Book Reviews
Braden: Modern Tendencies in World Religions, 484
Brown: Have We Outgrown Religion? 115
Ferm: Contemporary American Theology, 243
Fiske: Study of Jesus' Own Religion, 113
Morrison: Social Gospel and the Christian Cultus, 496
Streeter: Buddha and the Christ, 497
Wieman, Macintosh and Otto: Is There a God? 240

Finnie, George F.
Book Reviews
Bowie: When Christ Passes By, 121
Butzer: You and Yourself, 377
Hough: University of Experience, 377
Jones: Blundering into Paradise, 377
Krumbine: Little Evils that Lay Waste Life, 377
McGiffert: History of Christian Thought, 491
Newton: Angel in the Soul, 121
Phillips: Seeing the Invisible, 121
Book Reviews (Cont.)
Sockman: Unemployed Carpenter, 377
Stidger: Planning Your Preaching, 122

God
Character of God, 346

Harkness, R. E. E.
Book Reviews
Case: Social Triumph of the Ancient Church, 502
Cronbach: Religion and Its Social Setting, 493
Dove: Cultural Changes in the Church of the Brethren, 250
Evans: Joseph Smith, 483
Friess and Schneider: Religion in Various Cultures, 248
Garrison: March of Faith, 375
Grayzel: Church and the Jews, 492
Means: Faith, 501
Rivenburg: Harriet Martineau, 123
New Revival, 385
Haslam, A. Herbert
Book Review
Niebuhr: Moral Man and Immoral Society, 495
Humanism
Christianity and the Humanistic Mood, 145
Humor
Shall We Make Them Laugh? 37

Jesus
Christ's Challenge to Sacrifice, 410
"If Thou Art the Son of God," 216
Religious Values of the Virgin Birth, 419
Johnson, Roy H.
Baptist Response to the Rebirth of Nationalism, 429
Jones, Rufus M.
Background and the Objectives of Foreign Missions, 129

Keighton, Robert E.
Book Review
Stidger: Edwin Markham, 373
King, George B.
Consider the Lilies, 28

Laymen's Foreign Missions Inquiry
Re-Thinking Missions, 107, 488
Lewis, Frank G.
Book Reviews
Krumbine: Process of Religion, 490
Lambdin: General B. Y. P. U. Manual, 504
McConnell: Christian Ideal and Social Control, 117

Book Reviews (Cont.)
Phelps: Bible Looks You Over, 248
Smith: Disciple's Commentary, 235

McCasland, Selby V.
Chastisements of the Divine Love, 168
MacNeill, John
Christ's Challenge to Sacrifice, 410
McNutt, William R.
Book Reviews
Atkins: Religion in Our Times, 114
Jones: Preface to Christian Faith, 116
Lindley: Human Nature and the Church, 120
Phelan: New Handbook of All Denominations, 249
Schweitzer: Out of My Life and Thought, 251
Stolz: Pastoral Psychology, 120
Church and Public Worship, 188
Maddox, John L.
Modern Voodooism, 301
Matthews, Isaac G.
Book Reviews
McFadyen: Introduction to the Old Testament, 380
Zeitlin: Historical Study of Canonization of the Hebrew Scriptures, 246
Meeser, Spenser B.
As We Together Walked, 167
Ministers
Minister's Greatest Need, 443
Missions
Background and Objectives of Foreign Missions, 129
Re-Thinking Missions, 107
Moore, John M.
Book Review
Macfarland: Christian Unity in Practise and Prophecy, 369
Murphy, Warren V.
Book Review
Heiler: Prayer, 117

Nationalism
Baptist Response to the Rebirth of Nationalism, 429
Neisser, Rittenhouse
Book Reviews
Carver: How the New Testament Came to be Written, 499
Denney: Career and Significance of Jesus, 245
Federal Council . . .: Our Economic Life, 124
Fryberger: Riches for All, 124
Nearing: Fascism, 487
Tittle: World that Cannot Be Shaken, 499

Old Testament Poetry
Consider the Lilies, 28

Pankey, William R.
Religion of Plato, 46
Philosophy
Cultural and Preaching Values of Philosophy, 3
Plato
Religion of Plato, 46
Poetry
As We Together Walked, 167

Rainey, Homer P.
Challenge of Our Tomorrows, 288
Religion
Ground of Religious Certainty, 160
How Real is the Religious Object, 81
Religion of My Great-Grandfather, 335
Religious Education, 200
Re-Thinking Missions
See Laymen's Foreign Missions Inquiry
Revivals
New Revival, 385
Robins, Henry B.
Christianity and the Humanistic Mood, 145
Rose, Ivan Murray
Book Review
Shoemaker: Conversion of the Church, 378

Salvation
Regarding Salvation, 361
Shaw, J. M.
Ground of Religious Certainty, 160
Sheriff, Wilbur S.
Book Review
Barrett: Ethics, 383
Contribution of Ethics to Recent Christian Thought, 72
Speicher, Earl E.
Religious Education, 200
Spinka, Matthew
Bogomils, Precursors of the Albigenses, 12
Suffering
Chastisements of the Divine Love, 168
Sundt, Edwin E.
Country Church and the Immigrant, 93

Thomas, John W.
Book Review
Hartshorne and Lotz: Case Studies in Present-Day Religious Teachings, 368

Virgin Birth
Religious Values of the Virgin Birth, 419
Voodooism
Modern Voodooism, 301

Westphal, Milton C.
Shall We Make Them Laugh? 37
Woodburne, A. Stewart
Barthian Theology, 480
Book Reviews
Barnes: Scientific Theory and Religion, 494
Brightman: Moral Laws, 370
Czako: Philosophy of Religion, 371
Dewey and Tufts: Ethics, 125
Hume: Treasure-House of the Living Religions, 238
Jones: Christ and Human Suffering, 504
Book Reviews (Cont.)
Laymen's Foreign Missions Inquiry, 488
Lyman: Meaning and Truth of Religion, 379
Mackay: Other Spanish Christ, 239
Nanjundayya and Ananthakrishna Iyer: Mysore Tribes and Castes, 246
Quick: Ground of Faith, 238
Van Dusen: Plain Man Seeks for God, 485
Whitehead: Adventures of Ideas, 372
Editorial Notes, 107, 359, 480
Worship
Church and Public Worship, 188
Measuring Worship, 61
Wright, Melvin B.
"If Thou Art the Son of God," 216